CHRISTIAN VOCATION

FRANK S. HICKMAN

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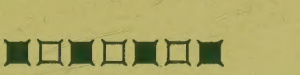

BY

FRANK S. HICKMAN

Author, "Can Religion Be Taught?"

GOD'S interest in man's career is the central theme of this volume. The divine urge which shapes itself into a conviction of call to some particular life work is its central problem. The part to be played by religious education in the best and most wholesome development of that conviction is the challenge laid down to the modern Church.

The author does not defend abnormal and eccentric ideas of divine call; he is sure that every conviction of call must meet the double test of social efficiency and a person's own natural ability. But he thinks there is something so fundamental in the conviction of divine call that it ought never to be allowed to evaporate in newly arising theories of vocational guidance.

The emphasis upon mystical assurance in Christian vocation is not the least challenging feature of this treatment. Ours is not an age very friendly to the mystical element in religion. But this is no detached mysticism; it is a central religious experience which must be interpreted in the light of the whole drift and drive of a person's experience. The treatment will be a tonic for Christians who feel themselves going cold on the inner witness of the Spirit in this age of burly naturalism.

CHRISTIAN VOCATION

A STUDY IN RELIGIOUS EXPERIENCE

CHRISTIAN VOCATION

A Study in Religious Experience

BY
FRANK S. HICKMAN
PROFESSOR OF THE PSYCHOLOGY OF RELIGION
DUKE UNIVERSITY

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PREFACE

In July, 1929, Wesleyan College, through Bishop William N. Ainsworth and President William F. Quillian, invited me to deliver the second series of lectures on the Belk Foundation some time in the following spring. I proposed as the subject of this series "Christian Vocation, a Study in Religious Experience," meaning to discuss under this head certain problems with which I had been for many years concerned, these problems centering in the psychological nature of the conviction of divine call. This proposition was accepted, and the following lectures were accordingly delivered in Wesleyan College in April, 1930. I do not for a moment think they offer a full psychological analysis of Christian Vocation, for I know that they do not get beyond the gateway of that great and thorny problem. But if they throw any light whatever upon the vocational perplexity everywhere besetting Christian youth in this age of religious uncertainty I shall be highly gratified.

UNITED THEOLOGICAL SEMINARY

I wish to record my grateful appreciation for the fine courtesy extended me by Wesleyan College, both faculty and students, during this lecture engagement and for the confidence reposed in me by Bishop Ainsworth and President Quillian in extending the invitation to me. I wish also to acknowledge the generous spirit in which the late Rev. Doctor S. R. Belk endowed this lectureship and to express the hope that the present series may not fall below the high standard which he had in mind.

I am indebted to various authors and publishers cited throughout the lectures for permission to quote from their works. To each of them I here extend my thanks and appreciation for their courtesy.

FRANK S. HICKMAN.

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A WORD OF INTRODUCTION

The late Rev. S. R. Belk, D.D., of the North Georgia Conference, gave a sum of money to maintain at Wesleyan College periodically a series of lectures that would enrich and inspire the intellectual and spiritual life of its student body. As a trustee of the college for a quarter of a century, he was deeply interested in the Christian culture of the steady stream of young womanhood that is passing through the halls of this mother of colleges for women. His generosity created the S. R. Belk Lectureship, on which foundation the lectures contained in this volume were delivered. For this benefaction Wesleyan College will ever hold him in grateful remembrance.

The authorities of the college selected for the lectures of 1930, the Rev. Frank S. Hickman, A.M., S.T.B., Ph.D., of the Chair of Psychology of Religion and Homiletics at Duke University. Dr. Hickman wisely chose for his theme the subject of Christian Vocation. A fact of tremendous mold has captured the mind of any man or woman when he or she becomes convinced that God has a purpose in every individual life. Dr. Hickman, out of his ripe scholarship, rich spiritual experience, and wide contact with American student life, brought a notable series of addresses, that will be of permanent value in clarifying the whole question of vocation and helping youth to its realization in the sphere of divine intent. He spoke with authority, and his addresses were heard with great pleasure and profit by the large audiences that assembled in the Wesleyan Chapel. They go forth in this volume to a wider public through the printed page, and will, I am

sure, make a profound impression upon all who read them. Any revenue that accrues from the sale of the volume will be added to the funds of the foundation, and used for the promotion of its purposes.

WILLIAM N. AINSWORTH,
Bishop of the M. E. Church, South.

CHAPTER I

THE PROBLEM OF CHRISTIAN VOCATION

The idea that God speaks to men and summons them to do his will is as old as religion itself. It appears in all sorts of religious belief and among all sorts of peoples; and it is so basic that it persists through considerable changes in religious belief. It is one form of the idea that God has authority and power over the lives of men, and it maintains itself in strength as long as an authoritative and powerful God is believed in. It wanes only when men cease to believe in that kind of God. It is a cardinal conviction among Christians, and it is deeply rooted in the older Judaism out of which Christianity historically sprang.

The Christian Pyramid of Vocation

The New Testament is shot through and through with the doctrine of divine vocation, the traditions of the Church are everywhere infused with it, and every major doctrine in the Christian system is affected by it. This doctrine has been held in a variety of forms, of which at least three major ones can easily be distinguished. They form a pyramid of vocation, no part of which can clearly be understood apart from the others.

At the base of the pyramid is *the call to regeneration.* Humanity, insofar as it has fallen into bondage to sinful flesh, is called by God to leave the life of sin and enter into the spiritual realm through the door of a regenerating salvation. Thus the second Epistle of Peter urges the brethren to give diligence to make their calling and

election sure: "for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." (1: 10, 11.) The same problem engages the Apostle Paul throughout his Epistle to the Romans, as he argues upon the calling of the Gentiles, as well as the Jews, into the kingdom of Christ. The summons to the regenerate life glints at you everywhere through the writings of Paul. It is the underlying theme of the Epistle to the Hebrews upon which the elaborate discussion of the high priesthood of Christ is erected. It is the basic assumption of every book of the New Testament, and it lends color to the recorded sayings of Jesus, especially those in which he deals with the nature of the heavenly kingdom and the conditions upon which men may enter it.

Surmounting the call to regeneration in the pyramid of Christian vocation is *the call to be saints,* to mount to progressive levels of spiritual attainment. Everywhere in Christian literature we are reminded that it is not enough that we should be called into spiritual life, but we are forever being summoned to mounting altitudes of life. The writer of the Epistle to the Ephesians prays that God may give them the spirit of wisdom and revelation in the knowledge of him that they may know what is the hope of his calling (1: 17, 18); and he admonishes them to walk worthy of the vocation wherewith they are called. (4: 1.) Paul himself cries, "I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 14.) The same thought appears in different form at the close of the second Epistle of Peter, where the faithful are warned not to let themselves be led away from their saved estate, but rather to grow in grace and in the knowledge of the Lord Jesus Christ. (3: 17, 18.) This progressive

climb of the Christian in his spiritual vocation is indicated by John also, when he says, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God . . . and it doth not yet appear what we shall be." (1 John 3: 1, 2.) Every passage dealing with the edification of believers has in it the assumption of a constant upward spiritual call; and this vocation relates not only to individual spiritual development, but also to social usefulness. Through all saved individuals God is calling the race as a whole to spiritual regeneration and the establishment of a growing kingdom of God in the earth.

At the apex of the pyramid of vocation comes *the special call to be leaders* in the spiritual conquest of the world. It is here that you find the ancient Hebrew prophets, and it is here that you look for called ministers to carry on the work of the Christian Church. It is this climactic kind of call which we usually have in mind when we discuss the problem of divine vocation. We ask whether the servants of the Church should enter upon their duties through a peculiar compulsion of the Holy Spirit which cannot be expected in the choice of any other kind of employment. We usually think that the divine call does not operate in other than churchly vocations, even though such vocations are filled by devout Christian men and women. But when we thus narrow our conception of divine vocation we utterly fail to do justice to the whole pyramid which we have just outlined. A thoroughgoing Christian philosophy of career building holds that a person's whole life lies within the field of the divine call, whether he be engaged in the special vocations of the Church or in the so-called secular vocations outside the Church. Whatever he does with his life, he is one of the

builders of the kingdom of God, and he must loyally submit himself to the guiding counsel of the divine architect of that kingdom.

We cannot adequately lay out the problem of Christian vocation without taking into account the entire pyramid; but that does not prevent us from giving special attention to that section of the problem to be found at the apex of the pyramid, and that is what we mean to do in this study. We are concerned especially with the career impulse which causes young people to enter the vocations of the Church, or carries them away from them. Even so we must expect our problem to spread out considerably, for the vocations of the Church do not isolate themselves wholly from other occupations in which Christians engage.

Declining Belief in Divine Call

A half century ago it was generally believed that God especially calls men to the Christian ministry in the home Church and in the mission field; at least this was true in Churches of the evangelical Protestant type. It was unthinkable that a man should present himself for such work wholly upon his own initiative; he must give satisfactory evidence that he had been laid hold on by the divine Spirit for the ministry before the Church would consider him. There were certain other tests, to be sure, as to his ability to do the contemplated work which the churches always employed, but the test of the divine call was fundamental. Without it nothing else mattered.

That belief still survives in considerable strength, and notably so in the more conservative sections of the Church; but in the more aggressively modern sections it seems to be declining. One does not hear it denied outright; but one does not hear it held up with its former

positive emphasis. We continue to talk about ministers as God's chosen messengers, and about their sermons as messages, but we are inclined to use these terms in a somewhat sentimental and figurative way. We are not as realistic as our forefathers were; we do not with an earnestness approaching spiritual agony utter the old Pauline cry, "Woe is me if I preach not the gospel!" And if this is true of the ministry of preaching, with all its wealth of vocational tradition, what shall we say of those newly arising vocations of the Church which do not have that tradition behind them? Is the same spiritual pressure upon young people who are contemplating these various vocations of the Church outside the pulpit that formerly thrust men into the pulpit? In some cases I doubt not that genuine pressure is registering as much as ever it did in the old-fashioned ministry; but in many cases I cannot believe that it is. Let me suggest two or three possible reasons for the decline in conviction of divine call.

First of these is a lowering of the spiritual pressure in the whole life of the Church. We shall see in a subsequent chapter that the belief in divine vocation is directly related to the general spiritual afflatus of the Christian movement at its most effective stages. The Church has insisted most upon a called ministry when its own spiritual fires were burning most freely. Whenever the Church has tested most rigorously those who desired to become members as to their spiritual qualifications it has also tested most searchingly those who signified their intention of preaching. When the fires died down and the Church grew lax in its general spiritual standards it relaxed also its demands upon candidates for the vocations of the Church. We shall never be able to fan the

flames of divine vocation until we have added new fuel to the fire of spiritual life in the experience of the Church at large.

A second possible reason for the declining conviction of divine vocation may be found in a mental revolution through which the thinking of the Church has been going for some time now. Our older doctrinal ideas were all set to world views formed before the advent of modern science, and now they are being brought to the exacting test of the new learning. Along with the other changing world views we are revising our conception of God and his relation to the world in which we live. We are enamored of the idea that the universe is one in all its operations, and that our old idea of the natural and the supernatural does not fit the facts. We are inclined to bring everything under the categories of the natural, including every operation of the human mind. We do not like the idea of a God who is off there calling to us here. Whatever God there may be, we think, we must look for in the midst of this universal mechanism of which science is telling us and not outside it; and whatever divine voice there may be must be expected within our consciousness and not outside it. Some of our leaders boldly affirm that all the God that is possible is the focus of our own human idealism, and he is not a God who can act with power in our lives in a distinctly objective and personal way. This conception of the all-powerfulness of natural law apart from any really personal God to affect it has been creeping over the thought of modern Christianity in a fog of skepticism, and in such a fog it is very difficult to hear the voice of the Most High summoning us to great endeavor in the name of the spiritually transcendent. We even doubt whether there is any such

thing as a spiritual transcendence of the natural world of science.

A third possible reason is the rise of another theory of vocation, at the farthest pole removed from the traditional conception of divine call. I refer to the newly emerging science of vocational guidance. I do not say that vocational guidance necessarily rules out the divine imperative, but only that in its present stage of development it is largely doing so. I am convinced that a fully developed science of vocational guidance cannot afford to dispense with religious conviction, and I hope that it eventually will not attempt to do so. So strong is this hope that I fancy even now I can see the dim outlines of a truly Christian vocational guidance which will combine all that is vital in the older theory of divine call with all that is practicable in the new technique of vocational guidance. But such an accomplishment still lies in the future, and we are now privileged only to lay the foundations of it.

Meantime we have to deal with a rapidly developing scheme of vocational guidance which gives little heed to a divine imperative of any sort. It is not God-centered, but man-centered. It is based upon the nature of man and the needs of society; but it construes those needs in a very practical and immediate sense, with little or nothing of that eternal spiritual perspective upon social values which Christianity has always stressed in its vision of a coming kingdom of God among men. Its main concern in dealing with young people is to get round pegs into round holes and square pegs into square holes. It aims at releasing the native capacities of these young people so that they can function with as much freedom and efficiency as possible and with the least occupational

friction. What the far goal of their labor is to be is not quite clear; for when you consider ultimate goals you get out a good deal ahead of the immediate problems of behavior. You come in sight of tremendously involved social problems, and of the infinite mystery of social destiny as well as of individual destiny. Vocational guidance has to deal with such problems, but to do so it has to have a comprehensive life philosophy to which to key its technical processes. It has to deal with cosmic purposes and events; but it cannot do that without involving something more than the mechanical processes of science. To guide young persons wisely in their vocational development it must know what vocation fundamentally means; it must partake of that deep wisdom of our Christian faith out of which the very term vocation originally came. It must hear God calling. But it has not done this. On the contrary it has persistently tried to transmute the idea of a supernatural calling into that of a wholly natural choice of one's life work. That is, it has thoroughly secularized the idea of vocation.

The Secularizing of Church Vocations

Within the last few years this secularized conception of vocational guidance has come creeping into the Church. It has assumed that the Church is a social institution which originated exactly as other social institutions do, and that it is therefore to be measured in every way in the same manner in which you would measure any other social institution. Its reason for existence is wholly that of its social efficiency; and its leadership must be recruited in the same manner as that which you would follow in selecting leaders for any profession or occupation. Whenever you find a young person who seems to have the

natural ability to do what you want done, single him out and put him in a course of training to do that work. Proceed strictly along the line of the military idea of selective conscription.

We cannot contend that an untutored and unguided feeling of divine call is ever wholly adequate for the recruiting of the vocations of the Church. We have all seen too many instances of genuinely earnest and devout persons trying to work out their conviction of call who have become wretched vocational misfits in the process. There is real wisdom in that old story of the young lad who felt called into the ministry by his vision of G. P. C. on the clouds and was dryly cautioned by a seasoned saint that G. P. C. might mean Go Plow Corn quite as truly as Go Preach Christ. But how are we to determine which of these two injunctions the vague divine urge does really and ultimately signify? There is where we need all the wisdom and skill that vocational guidance can give us. It is high time that we devise some means of averting such misfits as those with which the vocations of the Church are now fairly choked, in order not only to strengthen the Church, but also to help our young people establish themselves in kinds of work where they can be truly efficient and happy.

The need of vocational guidance we must freely admit, but there is no good reason why it should be emptied of the conviction of divine call. It is no argument against the reality of electric current that sometimes it miscarries through defective wiring; and it certainly is no argument against the divine current in the world of the spirit that through human ignorance and misunderstanding it sometimes miscarries with grievous results. We must keep the current and make it all the more service-

able through improved methods of wiring. Why should the idea of divine call be antithetical to the idea of an intelligent choice of life activity? Let us grant that the essential wisdom of vocational guidance lies in the exploration of the inner nature of the young person who is to be guided and in the encouragement of his natural impulses and aspirations. Do we necessarily rule God out of the process of vocational guidance on that account? Does not the God who calls us also abide in the very essence of our nature and at the fountainhead of our aspirations? There is no need to secularize our idea of vocation, but there is every reason to spiritualize it. And certainly nowhere is this more urgently the case than in the vocations of the Church.

To be sure the Church is a social institution among other social institutions, but what does the advocate of vocational guidance mean by emphasizing that fact? Evidently he is looking at social institutions in general as strictly natural in their inception and in their development, with no place in them for a transcendent divine or supernatural element. Does he desire us to believe that the Church belongs to this order of social institution? If that is the case, he takes a stand directly opposed to Christian belief. Christians have always believed that the Church is an institution ordained by the Spirit of God and in its best estate controlled by the same Spirit. Perhaps some day we shall come to see that all necessary social institutions are ordained of God and learn to conduct them accordingly. When that time comes we shall be wholly justified in describing the Church as a social institution among other social institutions, *primus inter pares*. But in that event we shall not reduce the Church to the level of other institutions wholly natural in their

inception and growth; we shall lift other institutions up to a parity with the Church in the divine plan and bring them within the scope of the reign of God in the lives of men. Then it will be quite as proper to think of recruiting all social vocations through the agency of the Holy Spirit as we now think of recruiting the vocations of the Church. That, of course, would be just the opposite of draining the vocations of the Church of their divine imperative.

The Object of This Study

With these considerations in the background of our thinking we may now state the object of this study. In the long view, it is to make such contribution as we can to the laying of the foundation of a genuinely Christian system of vocational guidance. We cannot hope that that contribution will be very great or outstanding, but if it be ever so small a one we shall be content. But in the more immediate view, we wish to explore the Christian theory and experience of divine vocation. Here is a philosophy of life and a body of conviction that cannot be neglected in the establishment of true Christian vocational guidance. Here is a field that must be opened up before the ground of Christian vocation can be utilized for the guidance of our youth in the Spirit of Christ, whether in the vocations of the Church or in any other vocations whatsoever.

We have to remember that the idea of divine guidance in human affairs has long been established in the traditions of the Christian people, and that the inherited idea has been very potent in shaping the conviction of call which so many of them have distinctly experienced. If we can trace the changing form of that idea, beginning with the

Jewish antecedents out of which it emerged and coming down through the principal epochs of change into our own time, we may be able better to judge the changed opinion of divine vocation now appearing among our people. If, on the other hand, we can trace out some of the connections between the divine call and the human nature through which it registers, we may get some light on the mystery of tangled vocation and find some answer to those puzzled youth who cannot make out the meaning of the bewildering vocational experience through which they are passing. Finally, we ought to be able to discern certain major principles of divine vocation and to offer them as foundation stones in that new science of Christian vocation at which we aim.

CHAPTER II

THE VOCATION OF THE PROPHET

CHRISTIANITY is essentially a religion of the Spirit, whatever may be the variety of doctrinal forms under which it interprets spiritual experience; and the same thing can be said of the old Hebrew and later Jewish religion out of which Christianity historically sprang. When the spiritual tide of Pentecost came in to launch the Christian Church, it was not a kind of experience utterly foreign to the Jewish mind. Indeed, in the very moment in which the Jerusalem Jews were scoffing at the strange performance of the Christians, ascribing it to drunkenness, the apostle Peter, himself a Jew, could with power drive home his conviction that this was that which had been foretold by their own prophet Joel centuries ago. (Acts 2: 16.) This pentecostal visitation of the Spirit was not essentially different from that which came upon the ancient Hebrew prophets and had at times run like living fire through the whole nation.

We may even say, I think, that the first Christian Pentecost was a superlative manifestation of that spiritual genius which was always the unique characteristic of the Hebrew people. What that genius was may be discerned through a glance at the spiritual evolution of the Hebrew prophet, to see what he did to make the coming of a Christian religion of the Spirit possible. We choose the prophet rather than the priest,[1] for it was primarily

[1] We must not overlook the fact that at times the psalmist and the wise man shared the spirit of the prophet in this matter, and that on rare occasions a priest waxed prophetic.

through the prophet that the principle of divine vocation came to light, that principle which became the living nerve of the new Christian faith.

The Earliest Prophet

The earliest Hebrew prophet did not differ greatly from the religious ecstatic of other peoples. In fact, some scholars have identified his Hebrew name *nabi* with a word meaning to bubble or gush, the idea being that when the *nabi* was in a state of ecstasy betokening spirit-possession, whatever bubbled or gushed out of his incoherent ravings was to be taken for divine inspiration. But as Dr. Knudson points out, this derivation is in itself highly dubious, and it certainly gives us no proper clue to the inner nature of Hebrew prophecy which eventually carried it to so great a vocational significance. "More significant and more probable," he thinks, "is the view which connects the word with the Assyrian verb *nabu,* meaning 'to call,' or 'name,' and so 'announce.' "[2] On this theory, the prophet was from the beginning looked upon as the "announcer" or the "herald" of the divine will, which exactly describes the great prophets known to us in the Old Testament. This very meaning is carried over into our English word "prophet," in which "the prefix 'pro' does not mean 'beforehand,' as in such words as 'progress' and 'procession,' but 'instead of,' as in the word 'pronoun.' "[3] That is, the prophet was a person who spoke in God's stead; he was therefore something more than a merely clairvoyant predictor, although, as we shall see,

[2] From "The Beacon Lights of Prophecy," by A. C. Knudson. Copyright 1914. Used by permission of the Methodist Book Concern.

[3] *Op. cit.,* p. 30.

clairvoyance was not uncommonly a part of his psychic equipment. "This view of the prophet is very clearly expressed in Exodus 7: 1, where Jehovah declares to Moses that he is to be as God to Pharaoh and that Aaron his brother is to be his prophet, that is, his spokesman (cf. Ex. 4: 16). . . . According to the Old Testament, the prophet was primarily and essentially a speaker for God. It was his function to declare to men the divine will and purpose."[4] If the prophet was called upon to predict the future, it was not the future as an unrelated event or group of events, but the future as the expression and outcome of the divine will and character. More significant than the power to predict, which is so familiar a feature of prophecy, is the moral quality of the prediction. It is here, Knudson concludes, that we come upon the fundamental difference between the Hebrew prophet and the heathen diviners, or, we might add, between the Hebrew prophet and any other sort of ecstatic whatsoever.

Before we run out this line of divergence, however, we have to notice what the earliest Hebrew prophet had in common with other ecstatics. Before the time of Moses there is no clear indication that he actually differed from them at all; but from the time of Moses on he began to show a peculiar differentiation, diverging more and more from the common ecstatic as the history of Hebrew prophecy gradually unfolded. The secret of this differentiation, we may safely say, is to be traced back to the religious genius of Moses himself, whose spirit and conceptions were breathed into the very life of the Hebrew race. The psychic fire of the prophet, it is true, cannot be attributed to Moses, for that is inherent in the

[4] *Ibid.*

nature of religion. But the social and ethical stream of idealism which coursed with increasing power through the prophets had its rise in the experience of Moses, an experience richly blended of all that he had known of life, first among the enslaved Hebrews in Egypt, then in the Egyptian court which he entered as the adopted son of Pharaoh's daughter, and finally among the Midianites, upon whose sacred mountain at the bush that was burned but not consumed he received his divine commission. (Ex. 2: 1f.) This stream of idealism did not come to its flood until the time of the great prophets in the eighth and seventh centuries before Christ. It did not greatly affect the prophets who immediately followed the Mosaic era, for they had not as yet got themselves wholly out of the bog of primitive animism.

The earliest Hebrew prophet undoubtedly shared the view of all animistic peoples that the inspired man is invaded by a spirit not his own. This invasion is accomplished through the thrusting aside of a person's own proper personality and its temporary replacement by another. The invading spirit makes its presence known through unnatural forms of behavior and speech. Such a belief finds ready root in the superstitious awe, not to say outright fear, which primitive peoples exhibit in the presence of any strongly abnormal behavior on the part of their comrades. The primitive mind has no difficulty at all in explaining such things as spirit-possession, and as far back as early savagery a tribe often purposely invokes, with what are held to be appropriate ceremonies, the mysterious "power" which it wishes to secure to augment its natural strength and cunning in the hunt, in battle, etc.

The earliest Hebrew prophet was a naïve individual

with a highly unstable nervous system who easily fell prey to fits of raving ecstacy and other types of more or less insane behavior. He often lost control of his physical movements when he was in the grip of ecstatic possession; and occasionally his experience "consisted of a fit or attack which affected the whole body. Sometimes the limbs were stimulated to violent action, and wild leaping and contortions resulted. These might be more or less rhythmical, and the phenomenon would present the appearance of a wild and frantic dance. At other times there was more or less constriction of the muscles, and the condition became almost cataleptic. The vocal organs were sometimes involved, noises and sounds were poured out which might be unrecognizable as human speech. If definite words were uttered, they were often unintelligible. Face and aspect were changed and to all outward appearance the ecstatic 'became another man.' An additional feature was insensibility to pain, and the extravagant activities of the ecstatic frequently included violent slashing and cutting of his own body and limbs." [5]

But surely, we object, all this has no relation to Christianity; Christian leaders have never exhibited such fanatical behavior. Have they not indeed? How can we draw any sharp distinction between the incoherent utterance of these primitive prophets and the meaningless "speaking with tongues" which appeared everywhere in the early Christian Churches and which have not to this day completely disappeared? You recall the sharp criticism of this irrational behavior which the apostle Paul felt obliged to make, although he never utterly repudiated it. (Espe-

[5] Theo. H. Robinson, "Prophecy and the Prophets in Ancient Israel," p. 31. London. 1925.

cially, 1 Cor. 14: 1f.) Visions, trances, shoutings, leapings are all forms of expression well known among us, and flagellation under the spell of high frenzy has not wholly vanished. But what shall we say? Because lightning cuts its irrational way across black storm-clouds, often carrying death and destruction with it, shall we rule electricity out of our scheme of civilization and culture? Certainly not. We have found that the same electrical current which vents itself so wastefully in capricious lightning can be caught and harnessed to do helpful work. We have even found in it, able as it is to yield heat, motion, and light, a highly necessary instrument in the promotion of material comfort and in the furtherance of our mental and spiritual pursuits. And so it is with what we may call spiritual current. In some of its manifestations it appears as wayward and destructive as lightning; but it is nevertheless a potential which human genius ought to utilize and control for helpful service. The fantastic, the fanatical, and the destructive aberrations must be taken out of our spiritual experience and behavior; but that by no means implies that we are to do away with the current which miscarries in these abnormal ways. This mystical current is the essential life of religion and all the great services which it is capable of rendering mankind. We shall find this problem of spiritual control everywhere confronting us as we seek to analyze the processes of Christian vocation.

The Development of Prophetic Vocation

Two currents of spiritual tendency flowed together in the ancient prophet as he emerged from the primitive *nabi* stage. Originally, it seems, the prophet was distinct from the seer, the latter being a man specially marked by the

gift of clairvoyance, but not given to the ecstatic frenzy of the prophet. "Through vision and audition the Deity manifested himself to them (the seers) and revealed to them things hidden from the sense-bound minds of men." Such persons frequently appear in ancient religion, and they were not lacking among the Hebrews, although Samuel is the only Hebrew seer of whom we have any detailed account. Of Samuel it is written that he is "a man of God, and he is an honorable man; all that he saith cometh surely to pass." (1 Sam. 9: 6.) We know that he was a man of tremendous power, for it was he more than anyone else who functioned in the establishment of the new Hebrew kingdom when he saw that his people, with their loose tribal organization, were in imminent danger of being obliterated by their enemies. No doubt much of his influence derived from the fact that Samuel was considered a specially inspired man, capable of revealing God's will to the people. In the seer rose that revelatory function which so clearly marked the later prophet; for the later prophet was the product of crossed strains of primitive prophet and seer in the religious genius of Israel. When this new type of prophet emerged he was "one to whom no complete analogue is to be found among other peoples."

"The seer," as Knudson indicates, "felt the contagion of the ecstatic's intensity and passion. He ceased to wait for others to call upon him. He devoted himself no longer merely to such individual items of interest as were brought to his attention. His activity became continuous and aggressive. He threw himself into the midst of the life of the people, seeking with all the power at his command to stir them up to meet whatever emergency confronted them. The ecstatic, on the other hand, surrendered

himself to the direction and restraint of the seer, subjecting himself to such discipline as the finer spiritual sense of the seer dictated. *Passion and insight thus combined to produce the later Hebrew prophet.*[6] The wild frenzy of the ecstatic vanished. The visions of the seer continued, it is true, but gradually lost their significance. . . . The highest type is that represented by Moses, to whom God spake mouth to mouth. . . . But more and more stress came to be placed on the prophetic message. Not how God spake to the prophets, but what he said to them came to be regarded as the essential thing."[7]

Not less remarkable than this merging of the seer and prophet in the new type of prophet is the advancing idea of the source of the prophet's inspiration. We have seen how originally Hebrew prophetism shared the belief of all animistic religions that inspiration is the effect of a spiritual invasion, with no clear idea of who or what the invading spirits were.[8] In the development of prophecy after Moses, however, the medley of spirits begins to disappear, and gradually the prophet comes to associate his inspiration more and more with the Spirit of Yahweh,[9] the one God of Israel, originally revealed to their forefathers through Moses. Consequently, whenever one comes under the power of the invading spirit, it is the Spirit of Yahweh

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[6] Italics are my own.

[7] From "The Beacon Lights of Prophecy," by A. C. Knudson. Copyright 1914. Used by permission of the Methodist Book Concern.

[8] In this connection see Dr. E. D. Soper's discussion of "Animism and the Mysterious Power," in "The Religions of Mankind," pp. 50 f.

[9] Yahweh: One of the forms now used by scholars to indicate the Hebrew name for God, Anglicized in our English word Jehovah.

with which one has to deal. By implication, whenever one is moved by the spirit to do anything, one must interpret the impulse as best he can through the medium of what he believes to be the mind and purpose of Yahweh with regard to his chosen people.

Among these early prophets what the will of Yahweh was, to be sure, was very crudely conceived. Even Samuel was convinced that it was God's will that King Saul should wreak vengeance upon Amalek by destroying utterly everything that belonged to Amalek, sparing neither man, woman, infant, suckling, ox, sheep, camel, or ass. (1 Sam. 15: 3.) When Saul failed to carry out this devastating program, Samuel felt obliged in the name of his God to hew the captive King Agag into pieces. (15: 33.) What a long and climbing road the Hebrew people had to come before the choicest spirit it ever produced could cast himself in travail of soul in the deep shadows of Gethsemane, not to execute the curse of God against Israel's enemies, but to shoulder the sin and burden of all mankind, knowing that all men, and not Israel alone, were the children of his God! Jesus, many centuries after Samuel, cried out to God, "Thy will be done!" But he did not interpret God's will in Samuel's way; he did not slay men at the behest of God, but he forgave his enemies in God's name and taught all his followers so to do. Samuel answered God's call faithfully as he understood it, but no Christian man to-day would dare say that it is God's will to do what Samuel did. We follow Jesus' idea of God, and not Samuel's.

What progress we have made in our conception of the nature and will of God traces its beginnings to the prophets who came between Moses and Jesus. It is doubtful whether any one of these considered himself a

pioneer, opening the way into new conceptions of God; but on the other hand it is probable that every one of them thought himself a defender of the religion of his fathers, a true expounder of the religion of Moses. Nevertheless, the prophets succeeded, whether consciously or unconsciously, in broadening the religious horizon of their people into a widely stretching circle of which their forefathers little dreamed. Let us consider the contribution made by a few of the most eminent of them, and first of all the mighty Elijah.

The Inward Experience of Call

When we gauge the greatness of any prophet we must apply two major tests: Was he sustained by a strong sense of divine compulsion? and, Did he advance the social and religious life of his people? On both counts we consider Elijah among the greatest of the prophets. On the first, nothing but the strongest sense of divine compulsion can explain his terrific valor on Mount Carmel. (1 Kings 18: 20 f.) On the second, he made at least two great contributions to Hebrew idealism: he brought his people sharply to recognize Yahweh as their only God, a God who would in no wise share honors with any other; and he elevated the social rights of the humblest Hebrew in the face of the most lordly aggressor. Undivided loyalty to Yahweh was the moving principle in his conflict with Phœnician Baalism, introduced into Israel through Queen Jezebel's influence; and social righteousness was the driving motive in his attack upon King Ahab for robbing Naboth of his vineyard. (1 Kings 21: 1 f.) Both of these principles were inherent in the very nature of the religion of Yahweh, but they had to be brought to sharp

focus in the consciousness of Israel by a great prophet in whose soul they had become burning convictions.

It was no accident that Elijah was called to be that prophet. He was the one man in Israel who could best answer such a call. From the picturesque tales about him preserved for us in the First Book of Kings we get two quite distinct impressions of him. One of these plays about the form of his name, which means literally Yahweh-is-God. Elijah must have come from a section of the Hebrew people stanchly devoted to the worship and service of Yahweh, even at the time when the tide of Baalism was rising most rapidly around the household of their king. No doubt the idea that Yahweh was Israel's only God had been strongly impressed upon him from childhood, and it was with horror when he was coming into his maturity that he saw the worship of strange gods creeping in among his people. A flood of indignation swept him which never receded until the great contest on Mount Carmel was past. The other impression is that Elijah's own social consciousness was characterized by a purity and strength very unusual in that part of the country into which his prophetic mission carried him. Elijah's home was not in the region of Ahab's palace, but some distance away across the Jordan River, where the people lived a far more simple life than those within the royal circle. Elijah's people were still in large measure the unspoiled children of the desert, and they preserved with singular integrity the religion and social idealism of Moses, whose revelation came to a crude people in the wilderness of Mount Sinai. What the God of Sinai meant to Elijah and his people we may readily infer from the fact that when the battle for Yahweh seemed to be going against him and he was fleeing for his life from the wrath

of Queen Jezebel it was straight back to the sacred mountain that he fled. (1 Kings 19: 8.)

Elijah knew God by direct spiritual contact, and he knew that God had commissioned him to go on a hazardous errand to a backslidden nation, and especially its corrupt court; all this we must relate to that living fire of the spirit which is the soul of all true prophetic vocation. But Elijah's idea of God and of his message to Israel reflects the long training through which he had come from childhood. He saw with the eye of the spirit, but what he saw took the form of all the experience through which he had ever passed. There came a time when a still small voice could speak with authority in his soul, though hurricane, earthquake, and devouring flame had brought him no message from God (1 Kings 19: 11 f); but it was out of the depths of Elijah's own experience that the voice spoke, and the command that it brought was the inevitable outcome of Elijah's own profound brooding over the problem to which his mission related itself. Let us not hastily leap to the conclusion that the word of God which thus came to Elijah was nothing but his own brooding spirit projecting and objectifying itself, for we cannot at all prove that to be the case. We have no good reason to say that God did not really speak to Elijah; but, granting that he did so, it was only through the spirit and consciousness of Elijah that he could make himself heard. God always speaks to men that way; it is inconceivable that he would ever violate the laws of human nature by speaking any other way.

The Human Coloring of Vocation

The human coloring of prophetic vocation comes out clearly in two of the great writing prophets of the Old

Testament: Amos and Hosea. The one gained color for his mission and idealism through a personal experience which from childhood was not unlike that of the earlier Elijah; but the other, principally through an experience into which he was plunged after he had grown to manhood.

As he himself relates, Amos was a herdman of Tekoa, a town situated among the rugged hills in the far south of the Hebrew country. (1: 1.) To this occupation he seems to have added the culture of "a kind of coarse fig characteristic of the desert border." No doubt in his childhood, like Elijah, he had been steeped in the simple moralites of the old Mosaic religion, and he could not fail to discern the will of God in the light of these homely old sterling virtues. When out of such a setting he came at length into close contact with those who professed to worship the same God he did and yet lived in a manner so grossly unspiritual and selfish as to violate everything for which the old faith in its purity stood, the flame of his simple piety leaped into scorching resentment of what he saw and heard. He made no pretense of belonging to the old order of prophets (7: 14); but nevertheless the elemental zeal of a great preacher was kindled hot within him. The word of Yahweh had come powerfully to him, and he could not refrain from speaking. But how was that word shaped?

Take two of the symbols of his prophetic vision: the basket of summer fruits (8: 1 f.) and the plumb line (7: 7, 8); they are the homely symbols of his experience in childhood and youth. It is true that tremendously significant meanings are clustering around these familiar objects now, new and strange meanings; and yet certainly not entirely new or strange either, for it is a fundamental

law of the mind that it works out from the familiar to the relatively new and strange, but never makes an absolute leap. The ordinary commonplace farmer, we may be sure, would never have seen any such meanings in a basket of summer fruits and a plumb line, and it is a tribute to the genius of Amos that he could do so. His must have been a sensitive and dramatic nature, or such symbolism could not have blossomed in his consciousness. One can easily imagine the stories that came drifting into the southern hills of the growing degradation of the northern kingdom and the increasing weight upon the spirits of the sincerely pious hill folk as they listened. One can follow the brooding dream that drifted before the eyes of the lad Amos, who one day found himself thinking that the future was working itself out like the ripening of summer fruits, or that the judgment of Yahweh was as true as a plumb line. Years later, it may be, when he found himself in the midst of all this social and spiritual putrefaction, these symbols leaped unbidden to his mind. It was the only outcome to be expected, when you consider the long period of mental incubation out of which they arose.

Amos' revulsion against the rotting civilization of Samaria was the instinctive recoil of a clean-minded son of the open spaces against the vicious artificialities of the great northern capital. "He has been accustomed all his life to the wide spaces of the south. . . . To him the sky has been a dome of expansive grandeur in whose blue depths he has watched the slow wheeling flight of the vulture (cf. 3: 5). . . . He has heard and understood the hollow roar of the lion as he leaped upon his prey in the jungles of the marshy bottoms (3: 4-8). He has met the bear, the most dreaded of four-footed beasts, and has seen

snakes coiled in the holes of crumbling walls (cf. 5: 19). The things that are most familiar to him are those of the outdoor world, and from his varied experience of nature he comes to the complicated and artificial life of the city with an amazing clarity of vision which reaches far below the surface and penetrates the most familiar disguise."[10]

But there is another and more mature background to the prophetic consciousness of Amos which reveals in him a man of affairs, one who is well versed in the political problems of his day. His indictment of the kingdom of Israel runs the whole gamut of her relations with surrounding nations, and the wide-sweeping conception of God which he flashes upon us, a conception so broad that it takes in not only Israel, but all of her neighbors as well, bespeaks a training of mind and heart that never came wholly from the tending of sheep or the dressing of figs. Here is a prophetic insight achieved through wide and accurate observation. Evidently Amos had been no mere stay-at-home and shut-in farmer; he is a citizen of the world. He can speak in statesmanlike terms because he has had a broad statesmanlike experience.

God's current of inspiration leaps into the flame of compelling and comprehensive prophecy whenever, and only when, he has at hand some vibrant personality through whose extensive and finely wrought system of experience spiritual dynamic can be transformed into illuminative utterance. Great occasions, involving momentous crises, are necessary to set off great prophecy; and when you have so alarming a situation as that which Amos faced and an Amos to face it you expect a strong deliverance.

Amos must have made a heavy impact upon Israel, and

[10] Theo. H. Robinson, *op. cit.*, p. 62.

yet his prophesying seems to have wrought no change for the better in the moral life of the people. Indeed, the social evils against which he declaimed became more accentuated as time went on. For a time the strong hand of Jeroboam II stayed the free play of men's passion and greed, but his death meant the practical collapse of the state. Rulers were assassinated in rapid succession, and turmoil and confusion were the outstanding characteristics of the age. It was in the midst of this social chaos that the prophet Hosea appeared in the city of Samaria, where Amos had preached a generation before.

Hosea was a worthy successor of Amos, although his angle of vision was different. He appears to have been a man of the city, for many of his analogies and figures are drawn from city life. Robinson supposes that he was a baker by trade, from the fact that his most striking figures of speech seem to have been drawn from the bakehouse. Evidently Hosea knew the political gossip of the day, although he had not the statesmanship of Amos and Isaiah. He evidently knew the people intimately and thoroughly identified himself with them, so much so that he felt himself inextricably bound up in all their sins and fortunes. He lived in a time when men did not think of their relation to God in so individual a fashion as we do now, but considered themselves to be part of a nation with whom God dealt as a whole. Consequently "a man could not stand apart from his own folk in responsibility. He might see where they were wrong and might do all that lay in his power to attract or to drive them into right courses. But he could not escape in any degree from personal complicity in their misdeeds."[11] In a very real

[11] Theo. H. Robinson, *op. cit.*, p. 79.

sense, therefore, Hosea, like Jeremiah after him, sorrowed over the calamities of his people as though they were his own; and he felt obliged to repent for her sins as though they were his own. "It is this sense of bitter personal remorse, unexpressed but latent in every line, that runs as an undercurrent through all the message of Hosea, and adds to the tenderness of the whole, and, perhaps, helps him to go deeper than any other into the spiritual needs of his time."[12]

With this general feeling of desperate need which Hosea shared with his people there is conjoined an even more intimate distress. He himself has had an experience of outraged love and confidence with its resulting suffering of spirit which has given him a rare insight into what must be the feeling of the eternal father and lover of mankind when his children sinfully rebel against him; and through this medium of a gentle spirit's crushed and torn life, Hosea has given us an imperishable picture of God himself. It is, if we may so speak, a very human picture of God, tender and appealing, and in this it stands in striking contrast with the cold, sharp etching which Amos' prophecy exhibits of a just and inexorable God.

Hosea's story is familiar to us, and it requires here only the briefest sketch. It is the story of a home broken up by the faithlessness of a sinning wife, who, like the prodigal son in Jesus' vivid parable, went on in her abandoned way until she could go no farther. Then in her extremity she was reached by the husband whose love for her had never died, though his heart had been broken over her. Gently he extricated her from her terrible situation and

[12] *Op. cit.*, p. 80.

restored her to a probationary relation in his own home until such time as she should prove her worthiness to be restored to the full status of the wife she had been before her transgression. A difficulty in the story confronts us at the point where, in the beginning, Hosea receives a direct command to marry a harlot. "So repulsive is the thought to modern ideas, and so much more repulsive does it seem to have been to the ancient Hebrew mind, that it is generally assumed that this was a deduction from later experience." We have two alternatives, on the basis of this theory, as to what the real fact was: one, that Gomer, the faithless wife, had been innocent up to the time of her marriage with Hosea and later tempted to betray his confidence in her; and the other, that though she was not worthy of Hosea's love from the beginning he had been ignorant of her real character and had supposed her innocent when he married her. Whichever alternative we adopt, we do not change our idea of Hosea. His own heart, free from guile and constant in the object of its affection, cannot conceive that there is not something in the hidden recesses of his erring wife's disposition which will yet respond truly to the love which he so freely gives her. And this disposition of his own he projects into his thought of God with reference to the unfaithfulness of Israel.

Amos and Hosea do not color their conceptions of God alike. Amos, for all his hot resentment of Israel's social and spiritual degradation, gives us hardly more than a steel etching, tinged with certain tints from nature to be sure, of a God of stern righteousness. He lacks that passionate flash of color which makes Hosea's canvas leap and live, color mixed out of his own poignant grief for a dearly loved one whose sin had caused her to turn her

face away from him. But what Amos saw in the face of God was what his own experience enabled him to see, just as truly as was the case with Hosea.

The Mystical Element in Vocation

Two major elements, we may conclude, mark the vocation of all genuine prophets: one mystical and the other rational.

By the mystical element is meant that immediate awareness of the presence of the Spirit of God which causes the prophet to feel that his message is not his own, but God's. His familiar dictum is, "Thus saith the Lord!" This mystical element, this intuitive awareness of the indwelling of the divine, never dies out of vital prophecy, although the method of its expression and even the mode of its conception may change according to the rational construction put upon it. It is the rational element which broadens and shifts its focus from time to time as prophecy adjusts itself to changing social and ethical situations. When we talk about the growth of prophecy in quality and range, it is to this second element that we primarily refer and not to the mystical voltage which makes the prophecy truly electric.

It is in this second particular that we have been tracing the development of the Hebrew prophets from the primitive *nabi* to the great literary prophetic statesman of Amos' and Hosea's time. Now we come to one whose rugged grandeur seems to sum up the whole cultural achievement of his race; he is in a sense the crowning statesman of them all. I refer to Isaiah, prince of prophets and prophet to princes; the intimate counselor of kings and master of the highest international diplomacy. Some scholars have concluded that he himself was

related to the royal family. And yet, with all this accumulation of culture and prestige credited to his account, with the rational factor superbly exhibited in his prophetic activity, it is not this quality in Isaiah that most interests us as we study his prophetic call. Indeed, it is not his own chief concern as he relates his experience of divine vocation (Isa. 6. 1 f.). The high point of interest in Isaiah's experience is his mystical contact with the Holy One of Israel during his temple vision. The spiritual voltage of that experience thrills even the most casual reader: "In the year that King Uzziah died I saw the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

Of course there are rational elements in this great experience. There is in the background of it the crushing disaster of King Uzziah's death and the intimate rela-

tion which Isaiah had sustained and continued to sustain to the royal court. And there is also the religious background, betokening a training so woven into every fiber of his character that when the time of crisis came he would slip away to the temple, center of his devotion, to work his way through it. The symbolism of the vision indicates his ready familiarity with Hebrew angelology; and Isaiah's cry of uncleanness in himself and his people is strangely reminiscent of Hosea's identification of himself with the sinfulness of his people. In the climax of the vision, when the vocation comes through clear and unmistakable, we may well suppose that he had reached a clearance toward which he had long been struggling, painfully weighing one kind of evidence against another, and that he had long anticipated the terms of his call before he surrendered himself to it. Isaiah's call, thus clearing a way for itself in the midst of his own tangled impulses, reminds us of that still, small voice which spoke in Eljiah's consciousness out of the fullness, and the bitterness too, of his own experience. It was heavily conditioned by all manner of rational considerations; but at the center of it there was that primary impact of the divine upon the human spirit which is not compounded out of reason, but once experienced can and must be taken into one's account in his reasoned processes. It was this divinely mystical thrust into his very soul that brought Isaiah in humiliation to prostrate himself in the dust before the Holy One who is thenceforth the central theme of his prophecy.

It is this mystical impingement of the divine upon the human that enters into the very essence of all truly Christian vocation. We want to feel it in the life of every man who enters our pulpit and in every person who

would lead us along any spiritual line whatsoever. Some day we shall arrive in our thought of the everyday work in which any Christian engages at the same conclusion—namely, that it is commanded of God through the witness of his Spirit. Of such experience Phillips Brooks has impressively written: "The consciousness of being sent from God with a mission for which the time is ripe, and the consciousness of eager return to God, of the great human struggle after him, possessing a nature which cannot live without him—the imperious commission from above, and the tumultuous experience within—these two not inconsistent with each other, have met in all the great Christian workers and reformers who have moved and changed the world. These two lived together in the whole life of Luther. The one spoke out in the presence of the emperor at Worms. The other wrestled unseen in the agonies of the cloister cell at Erfurt. The broad and vigorous issue of the two displayed itself in the exalted but always healthy and generous humanity which, with pervasive sympathy, filled and embraced all humanity about it, not as persuasions or convictions—that would not have worked any such result—but the living forces which exalted and refined and consecrated and enlarged a nature of great natural nobility and richness. So it was that the sense of the divine commission and the profoundness of the human struggle created the Luther who shook the thrones of pope and Cæsar and made all Europe new."[13]

This is no attempt to make a complete survey of the growth of the prophet-mind in Israel, nor even to call the roll of the prophets, for some very great names have not

[13] Taken by permission of the publishers, E. P. Dutton and Company, from Phillips Brooks' "Essays and Addresses," p. 377.

been mentioned. It is only an effort to see along what lines that growth has proceeded and what is the relation of the growth to that constant elemental psychic quality of prophecy which can make any prophet sure that God has spoken to him and given him a commission to execute. We think that this psychic quality was a constant undertone in the consciousness of the people of Israel, when they were in spiritual health, as well as a basic element in the consciousness of their spiritual leaders, the prophets. We further think that this psychic quality passed over into the Christian Church, that it was the great secret of the tremendous spiritual power developed in the early Church, that it was the key to all those gifts of the Spirit which characterized early Christian leadership, and that it has appeared at every point in Christian history where the religion of Jesus has spoken with power either to individuals or to the social order. It is, in fine, the ultimate secret of all Christian vocation, this spiritual witness of the prophets; but at every point in the development of our religion it has been influenced by the social perspectives and backgrounds of the age in which the Church has done its work, as well as by the medium of personal experience through which every man or woman has had to interpret the divine call registering within the depths of his or her own soul.

CHAPTER III

THE GIFT OF THE SPIRIT

When Christian teachers and leaders made the coming of the Holy Spirit the basis of all Christian life and experience, they did not propagate a wholly new idea. The Jews already had a definite doctrine of the Holy Spirit, and indeed the very term (in its Hebrew form) was current in the Palestinian synagogue. But in the hands of the Christians the idea of the gift of the Spirit did, however, undergo a considerable transformation; and since this change was basic to the Christian idea of vocation, we are obliged to study it in some of its bolder outlines.

From Prophet to Messiah

As we have seen, Hebrew thought identified the work of the prophet with the coming of the divine Spirit into the life of the nation. But when the voice of the living prophet died out of the land the Jews turned more and more to their sacred scriptures as the instrument for the revelation of God's law and will to his people. A special class grew up whose business it was to interpret the scriptures—that is, the scribes. In general, the scribes made little or no pretense of ascribing their interpretations to any particular work of the Holy Spirit in their own consciousness, although this was not always the case. Indeed, the Jews had so objectified the Holy Spirit in their veneration of the Law and the Prophets that they largely lost sight of the fact that the Spirit can work within the individual's experience. This is one point where the Christian idea of the Holy Spirit differed rad-

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ically from the Jewish, for from the beginning of the Christian movement it was held that God's Spirit can and does work within the heart and life of all his children. That conception is fundamental to an understanding of the first Christian Pentecost, an occasion upon which the Spirit was poured out on all who were attuned to the purposes and motives of the risen Christ. It is also fundamental to an understanding of those particular "gifts of the Spirit" which were manifest in the rank and file of the Church, as well as in its leaders. With this latter point we shall deal more fully a little later on.

The Christian conception of the Holy Spirit was, then, a highly personal one; it thought of God's Spirit as personal not only in itself, but also as touching the personal life of even the humblest devout Christian. This was due to the fact that Jesus had embodied the Spirit and given it exquisite and powerful human expression and to the further fact that those who had touched him most intimately also radiated, though in lesser and more incomplete ways, the same sublime Spirit. Such a life as that of Jesus revived in the souls of pious Jews an old, old hope of a Messiah who should one day come in the spirit of the Most High to deliver his people from the power of their enemies; and the earliest Christian preaching strongly sounded this Messianic note.

The Messianic hope of Judaism was not a simple thing; indeed, it was held in a variety of forms which interwove in complex patterns. In any of its forms, however, it manifested certain constant elements. For example, whatever else Messiah might or might not be, he could not fail to be the vehicle of the Holy Spirit; and since it was his function to bring perfection to God's people, he had to possess the Spirit of God in superlative degree. In

a sense he must stand in the spiritual succession of the great prophets, but in another sense he must go far beyond the greatest of them, forasmuch as his mission was far greater than theirs. Theirs was a measure of the Spirit, however liberal that measure might be; but his was to be the Spirit "not by measure." (John 3: 34.) "By the Spirit he is one with God and is able to work the work of God in men. This principle is common to the Messianic hope, the preaching of John the Baptist, the witness of Jesus to himself, and the message of his disciples in all its various forms." [1]

Into this richly elaborate background of Jewish anticipation did the Christians place Jesus as the Messiah. Jesus' disciples evidently had some idea of his Messiahship before his crucifixion, but that idea did not burst into its fullest bloom until after the resurrection. "The conviction (that Jesus was the expected Messiah) was intensified by the culminating events of his life, since, as the Risen One, he reveals in himself the work of the Spirit; the Spirit giveth life. Then, as he still maintains in his state of exaltation his intercourse with his disciples, and does this in such a way that, like God, he is present with them and reigns over them, the Spirit becomes the medium by which he consummates his work."[2] By such evidences of being possessed by the divine Spirit Jesus not only establishes his rightful claim to the Messiahship, but awakens in his followers the further conviction that the Spirit of God can make its home in the very life of man. Not only is Jesus the divinely inspirited Son of

[1] A. Schlatter, article "Holy Spirit," Dict. of the Apostolic Church, I, p. 573.

[2] *Ibid.*

God, but all who are united through him with God through one spirit are likewise the spiritually born children of God. "The man whom Christ rules is guided by the Spirit, and he who is united with Christ partakes of the Spirit." [3]

The Spiritual Community

Such a oneness of Jesus and his followers in the bond of the one Spirit meant the establishment of a spiritual community, and out of that community the Christian Church has evolved. The Church was not an accident; it was the inevitable outgrowth of the mode of life which Jesus instituted among men. The world at large was not friendly to the spiritual mode of life which Jesus sought to establish, not even the churchly world of Judaism. It is one thing to set up a great and involved ecclesiastical structure, such as Judaism had become when Jesus came on the scene; but it is another thing to put men spiritually in tune with one another and with the Holy One of Israel. How deep and wide the gulf may become between a formal ecclesiasticism and the vital spiritual community is startlingly portrayed in the conversation of Jesus with Nicodemus (John 3), in which Jesus solemnly adjudges Nicodemus, the high-church Pharisee, utterly blind to the real meaning of the kingdom of God, so blind that he will never be able to see it until he is born anew of the Spirit. Nicodemus was undoubtedly a man in good and regular standing in the Jewish church system of his day, but he did not belong to that spiritual community whose establishment in the earth was the stupendous task of Jesus.

Like the Messianic conception, the idea of a spiritual community was a very ancient one in Jewish thought. It

[3] A Schlatter, *op. cit.*

was foreshadowed in the belief of the Jews that they were the chosen people of God. At times when they were chafing under one or another foreign yoke they longed for the great day of Yahweh, in which God would deliver them as his children from their tormentors. But eventually their prophets rose to the point where they saw and taught that not all the Hebrew nation were the true children of God, and that the day of Yahweh would be just as terrible for unfaithful Hebrews as for their enemies. Indeed, so great would be the falling away of Israel that only a faithful remnant would remain, and these would constitute the true spiritual community of God's children. The earliest Christians, being Jews, seized upon this old idea of the prophets concerning a faithful remnant and saw in Christ and his followers the realization of the spiritual remnant of Israel. That is what they understood the Church to be; but finally they had to admit that the gentile members of the Church might become also the spiritual children of God, even though they could not claim lineal descent from Abraham. God had called out the faithful in Israel to form among themselves a spiritual community, and subsequently he called those who were outside this fellowship living lives alienated from him to repent of their sins, yield themselves to the law of purity and love which bound the blessed community together, and thus contribute their lives to the establishment of the kingdom of God in the earth.

The idea of a spiritual community is at the very basis of the structure of the Christian Church. It was a community established in the first instance through the marvelous power of the Holy Spirit operating in the lives of men through Jesus Christ, it subsisted through the cohesive power of the same Spirit, and it exerted itself as a

transforming agency in the world transmitting the energy of the Spirit. The Acts of the Apostles is the history of the establishment of the Christian Church, at least in some of its early major developments, and this book is dominated from beginning to end with the thought of the Christian Church as the vehicle of the Holy Spirit. Paul's first letter to the Corinthians is the classical New Testament commentary on the spiritual activities and problems of the average church out in the Roman world, and it is a plea throughout for the supremacy of the Spirit in the life of the Church, and especially the spirit of Christian love. Indeed, in the thirteenth chapter of this letter we may say that Paul runs the whole gamut of the function of the Spirit in a church community.

Two forces worked together to transform casually acquainted Jews, many of whom had come from widely scattered places to Jerusalem, into spiritual brethren, subsequent to their conversion to the risen Christ. One was the constant expectation in which Christians lived of the early return of Christ in glory to establish the kingdom of God in the earth, so that earthly ambitions and possessions dwindled in importance to the vanishing point; and the other was a transporting experience of spiritual rapport with one another in the bond of an all-pervading spirit of loving-kindness, divinely imparted to them. Both of these forces are plainly at work in a kind of communism which appeared among the Christians in Jerusalem, as recorded in the book of Acts.[4] That these deeply moved Jewish Christians felt that there was little value in earthly property, in view of the rapidly approaching end of the world with the return of

[4] Acts 2: 44, 45; 4: 32, 34 f.

Christ, cannot be wholly gainsaid; but manifestly this was not the only, nor indeed the most significant, consideration. It was an economic consideration which only served to release with freer abandon an impulse that might well have got under way without any such anticipation of the end of the world. It was the vigorous outworking of a new spirit of compassion for the needy members of the family of Christ. It was not, to be sure, as McGiffert points out, an absolute communism.[5] There was no equal division of all the property belonging to all the disciples, but only a provisioning of such as were in actual need. Even Ananias and Sapphira were not condemned for failing to turn over all their property to the common store, but only for pretending to do so when they had not; and it is significant that when Peter faced Ananias in regard to this transaction he challenged him with this question, "Why hath Satan filled thine heart to lie to the Holy Spirit?" and a moment later, in the same vein, Peter exclaimed, "Thou hast not lied unto men, but unto God!" (Acts 5: 3, 4.) Clearly, the fundamental law of the Christian community which Ananias and Sapphira had violated was the rule of the Holy Spirit in their inmost lives.

The Church was, then, in its essential genius a spiritual community, a family begotten of the Holy Spirit. Those who had not long since been strangers and aliens to each other, many of them at least, were now brothers and sisters in the bond of the Holy Spirit. Christ was in very truth the Elder Brother in this spiritual family, and his Father was their Father. To be a Christian was to be a member of the family of Christ, who, as

[5] *The Apostolic Age,* New York, 1899, p. 67 and footnote.

they were firmly convinced, was in deed and in truth the Son of God. They were, as Paul wrote to the Romans,[6] one body in Christ, and every one therefore in vital relationship with every one else as members of the one living spiritual organism. This conception we must hold firmly in mind if we are to understand Paul's interpretation of the gifts of the Spirit to the various members of the Church, a matter which will presently engage our closer attention.

It is not difficult to understand this idea of the Church as a spiritual community so long as the Church is confined to a group of Jewish Christians in Jerusalem. At this point in the emergence of the Church it is a local organization, whose members can know each other personally in some degree. But it is a different matter when the Church begins rapidly to spread throughout the civilized world. The Parthians, Medes, Elamites, dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Libya, and Rome, and the Cretans and Arabians, of whom we are told in the story of Pentecost (Acts 2: 9-11), as they scattered to their homes, took with them their Christian experience to implant in a diversity of situations as seeds of that kingdom which Jesus came to establish in the lives of men. This dispersion was hastened by the persecution of the Christians which arose at the time of the death of Stephen (Acts 7: 1f.). Little Christian communities were soon appearing here and there all through the Mediterranean world, and the movement was greatly augmented by the labors of such missionaries as Paul and Barnabas. Soon there were chains of churches, at first loosely connected,

[6] Romans 12: 5. The same idea is brought out in 1 Cor. 6: 15, 12: 12, and Eph. 4: 25, 5: 30.

but later drawn more and more into a growingly rigid church system. Within two centuries a central organization of the churches into one great catholic system was well under way, and before long it was all but absolute. We wonder how so ramified an organization as this could possibly retain the marks of a spiritual family, such as distinguished the primitive Church in Jerusalem. The marvel is not that through all this growth and differentiation the Christian movement should have departed so widely from the primitive pattern, but that it should have stayed as close to it as it did. Through all the vicissitudes of Christianity, the central theory that the Church is the family of God and that its members are all members one of another has never been wholly lost; and in times of great spiritual revival it becomes again a vivid center of consciousness in every Christian community.

One other point in our consideration of the Church as a spiritual community must be noticed, and that is that unfortunately it has always tended to become a locked-in community, jealous of its own interests and seeking to lock out all other persons and interests than its own. This is particularly true in those phases of the Christian movement which have been governed most strongly by the Catholic idea. The Church has been held to be one and the same thing with the kingdom of God and everything beyond its pale considered as belonging to 'the world.' The Church, therefore, as the true spiritual community in the midst of mankind is a kind of extra-territorial institution in the midst of an ungodly world; it is a divine institution, sharply marked off from the natural organizations of society, and its leadership must always be placed in the hands of divinely appointed per-

sons. Thus the vocations of the Church become sharply differentiated from the vocations of the world, even when the latter are entered by Christian individuals. That is to say, the vocations of the Church are sacred, and all other are secular.

This dichotomy of vocations into sacred and secular has never been rejected outright even by the Protestant churches, as is evidenced by the stress laid upon a divine call to the ministry of the Church which has never consistently been laid upon vocations outside the Church. Nevertheless, the Protestant denominations have entertained another conception of the relation of the Church and the kingdom of God, which diverges widely from that held by the older Catholic system. It is a more liberal view of the kingdom which sees it as a dissemination of Christian influences throughout all the affairs of men, whether they be distinctly Church concerns or matters lying far out in the 'secular' world. The Church is viewed not so much as a fenced-in bit of territory in the life of the race which shuts it away from all other human interest, but as a kind of spiritual power house which can send its energies out into every need of mankind. The Church is the dynamic center of the kingdom of God, but it does not within its walls inclose every interest that belongs to the kingdom of God. So liberal a theory of the Church and the kingdom, as will be readily observed, more than a little opens the door for a reconsideration of divine vocation. May it not be, the thoughtful Christian asks, that wherever and whenever my Christian life and spiritual sense of values are called into play, even though it be out in the busy world of everyday affairs, my vocation is as truly from God as though I ministered in some holy station within the confines of the Church?

In this question lies the possibility of a revaluation which, if it ever greatly takes hold of the imagination of the Church, will work a revolution in our whole conception of Christian vocation. It will change our attitude toward the work that Christian men and women do out in the world; and it will have a reflex influence upon our estimate of the vocations of the Church.

Perhaps even now we are dimly in sight of the glorious fact that all men and women and children, however much they may have missed the mark in their own lives, however much they may be out of harmony with the will of God, are yet the children of God—erring, wayward, lost children it may be, as far gone, possibly, as the prodical son in Jesus' parable, but God's children none the less. Perhaps the whole race of men, of whatever color, nationality, class, or creed, belongs to the one great family of God, and every activity which makes for human welfare and for the sweetening and heartening influence of the Spirit of God in the affairs of men is a divine vocation! Can we build an ultimate philosophy of Christian vocation in any terms less inclusive than these? Surely not; and yet we are not relieved from close consideration of those special lines of Christian vocation which lie within the distinctive field of the Church itself.

The Gifts of the Spirit

In a sense the true Church (that is, the living body of Christ, as distinguished from any merely ecclesiastical organization) is God's spiritual gift to man. It is an institution born of the Spirit, and every genuine member of it is an individual born of the Spirit. It is linked, through the Spirit, with the living Christ, God's supreme

spiritual gift to man. It is impossible to think of any Christian, of however humble a station in life, who does not have in his own life some precious gift of the Spirit, nor indeed of any Christian who does not, in his own way and according to his own capacity, have the same gift of the Spirit which every other Christian has.

But when we speak of the gift of the Spirit according to a man's nature and capacity we at once introduce a broad principle of differentiation. This principle is foreshadowed in Jesus' parable of the talents (Matt. 25: 14 f.), in which he says that the kingdom of heaven is as a man traveling into a far country, who called his own servants and intrusted to each a portion of his goods, giving to one five talents, to another two, and to another one: "to every man according to his several ability."[7] It is expressly stated by Paul in his letter to the Corinthian Church, when he writes: "Now there are diversities of gifts, but the same Spirit . . . and there are diversities of operations, but it is the same God which worketh all in all." (1 Cor. 12: 4, 6.) The whole twelfth chapter of

[7] It is interesting to note a common misreading of this parable. The talent was a sum of money *belonging to the man who was going traveling,* and it is not to be confused with the natural ability of the man to whom it was intrusted. When we speak of a man's talents we mean his natural gifts or capacities, whereas the talent in this parable, from which our manner of speaking derives, was something quite objective to the man; it was something measured to him, *according to his ability.* The talents which went to all three of the servants were of the same sort, but the measure of the talents and the use made of them differed with each man according to his own nature. And so it is that in the kingdom of heaven the Spirit which is given to every man is the same, but the measure of the Spirit which goes to any man and the use he makes of it is conditioned by the kind of man he is.

his first letter to the Corinthians is an elaboration of this principle, although all the diversified gifts which he therein sets forth are made subordinate to the master-gift of divine love which he exhibits with so rare beauty in the succeeding chapter.

We are indebted to Paul for most of what we know about the gifts of the Spirit in the early Church, for he had to deal at length with this subject in writing to such of his churches as had become involved in heated contentions about spiritual gifts, and especially the Church in Corinth. He gives us an elaborate array of the gifts recognized by early Christianity. He speaks of them from one point of view as "gifts of grace" (Gr. *charismata*), because he regards them as marks of God's loving regard for his children; and from another, as "spiritual gifts" (Gr. *pneumatika*), because they are wrought by the Spirit. He notes the variety of forms in which they manifest themselves among believers: "One has 'the word of wisdom,' another 'the word of knowledge'; both endowments in the measure that the spirit has enabled them to enter into 'the depth of the riches both of the wisdom and knowledge of God' by revelation and bring forth in speech the pearls of great price found in that great deep (Rom. 11: 33). Another is gifted with 'faith,' the deep trust of those who rest 'in the power of God' and which issues in energy that removes all obstacles (1 Cor. 12: 5; 13: 2). Or it may come forth in 'gracious gifts of healing' and 'workings of superhuman powers' such as marked Paul's missionary journeys. Last . . . comes prophecy with the added gift of being able to distinguish between and 'test the spirits,' with the 'gift of tongues' in

great variety and the power to put their medley of sounds into order and meaning, bringing up the rear." [8]

As to the fundamental spiritual unity underlying all this diversity of gifts, Mr. Hoyle has this fine and informing paragraph: "To gentiles reared in polytheism the variety and diversity of these displays (of spiritual gifts) raised a problem. What did they all mean? Were these diverse operations due to different spirits or *genii,* as popular fancy assumed? The apostle's answers are explicit. Reared as a Jew, Paul's monotheistic creed had taught him to say . . . that 'the same God who works in the universe throughout is operating in these distributions of extraordinary powers' (1 Cor. 12: 6). Yet in his Christian idea of God, thought out but vaguely as he experienced these 'workings,' Paul associates with God the Spirit, and the Lord (vs. 4, 5). 'It all means," he says, 'that God is at work within Christians in and through the Spirit and the Risen Christ. There are not different spirits behind these diversified gifts, services, and workings, but "one and the same Spirit" energizes them'; there is the identity of a personal subject behind these manifold activities. . . . The 'unity of the Spirit'; the One in the many, making the many one in the unity which is his essential nature and which he imparts is the cohesive bond that makes the Church an organism made up of many members,' like the human body composed of many limbs, each having its own function and only of value as it serves the whole (verses 12-28). . . . Paul reminds them that they all, whether Jews or Greeks, whether slaves or freemen were all baptized into one body, in one Spirit,' and like

[8] R. Birch Hoyle, "The Holy Spirit in St. Paul," pp. 53, 54. Richard R. Smith, Inc., publisher. 1928.

the many irrigation channels into which a mighty river may pour its flood, these diverse gifts, forces, and services are but the distributions from one source, 'the river of water of life' (verse 12 f.; cf. Rev. 22: 1)." [8]

Paul did not reckon all spiritual gifts as being of the same rank of importance. For example, he did not grade the irrational 'gift of tongues' very high, although he nowhere denies that it has a rightful place among the gifts of the Spirit. The limitation of the 'gift of tongues' is that it means nothing to anyone but the one who has the spiritual visitation until his language is made intelligible to others through the interpretation either of himself or of some one specially gifted with the ability to interpret tongues. That is to say, it has no social value, and in Paul's rating of the gifts of the Spirit their relative social value seems to play a great part. He thinks that an intelligent preacher ('prophet') is of much more value than some one who merely gives vent to his spiritual ecstacy through the irrational babbling of a 'tongue.' (See 1 Cor. 14: 2 f.) As we examine Paul's scale of values with reference to spiritual gifts we discover that he includes in his list some activities which belong to church leaders of somewhat official rank, although it is a question whether they had yet attained the distinctly official position to which they later came. "First in the scale come 'apostles'—men who have 'seen the Lord' and received their commission direct from him; second, 'prophets'—men who speak 'according to revelation' given by the Spirit, a function open to all members to aspire to; third, 'teachers'; then 'powers'—*i. e.,* men able to work miracles—then, grouped together come 'gifts of

[8] *Op. cit.,* pp. 54, 55.

healings,' 'helps'—*i. e.,* comforters of the sick and needy, 'administrators,' 'speakers of tongues.' . . . These functions overlap and the same person might be able to discharge many of them; Paul, indeed . . . was richly 'gifted' and discharged them all."[10]

Something of this overlapping of spiritual gifts may be seen in the work of "the Seven" appointed by the Jerusalem Church, shortly after the Pentecost experience, to take care of the distribution of charity. The situation is familiar to all New Testament readers. After the first great ecstasy of Pentecost had passed, a schism began to appear among the new converts between those who belonged to the 'Grecian,' or Hellenistic, Jews and those who belonged to the Jews of Palestine. The writer of Acts tells us (6: 1) that when the number of disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews (*i. e.,* Palestinian Jewish Christians), because their widows were neglected in the daily administration. As a result of this the Twelve called the whole group together and registered a protest against their being so occupied with the serving of the charity tables that they had to leave off preaching the word. They then asked the group to select seven men "of honest report, full of the Holy Spirit and wisdom, whom we may appoint over this business" (6: 3). This was done, and the names of the Seven are given (6: 5). All their names have a Greek turn, and from this fact, as well as the whole set of the matter, it has been argued that they were all from the 'Grecian' or Hellenistic side of the controversy.

Accepting this assumption, which seems a fair one,

[10] *Op. cit.,* pp. 55, 56.

we note at once two interesting facts: one, that in the business matters of the Church it seemed just as necessary to select men who were full of the Holy Spirit and of wisdom as it would if they were to be preachers instead of charity administrators; and the other, that they did not remain shut up to their stipulated function, for at least two of them—namely, Stephen and Philip—soon emerged as powerful preachers. It has been proposed that perhaps the author of the book of Acts, Luke, did not have the whole story in his possession when he wrote his account of the appointment of the Seven; that perhaps the difficulty about the ministration to the Grecian widows was only a surface indication of a much deeper problem—namely, that of the whole relation of the Palestinian Jewish Christians to the Hellenistic Christians; and that it was the function of the Seven to act as a governing and regulating body for all the affairs of the Hellenistic group. This being the case, it would be necessary to choose men who gave evidence not only of a gift for managing business affairs, but also for leading in all the affairs of the Hellenistic wing of the Jerusalem Church. From the outcome of the appointment of the Seven, this seems a not unlikely theory; and certainly at least two of the Seven were richly endowed for the multifarious duties of that kind of leadership.

Free Gifts versus Official Ministry

From what has been said about the gift of the Spirit to the Church in New Testament times it will appear that no hard and fast lines were drawn between leaders and what we now call laymen. Dr. D. A. Hayes gives us a vivid picture of what was going on in the Corinthian Church at the time Paul was writing his letters to it.

"The order of exercises," he says, "was an indeterminate one. When no apostolic leader was present the utmost freedom prevailed. Anyone might lead in song or in prayer at any time. Anyone who felt capable or was so inspired could address the meeting on any theme. Speaking with tongues was given the right of way; and if several spoke with tongues at one and the same time, it was allowable. No one felt authorized to interfere with any manifestation of the Spirit's presence with anyone. Sometimes one arose and interpreted the strange jargon. Sometimes the one who had been speaking had the gift of interpretation as well. Sometimes neither he nor anyone else knew what was being said. Occasionally some one was inspired to preach with a strange power until the whole assembly was swayed by his eloquence and the unbeliever was convinced of his sin. The sick and suffering were brought in, and there were marvelous miracles of healing. Sometimes there was an exposition of Scripture which haunted the memory for days. Sometimes there was teaching in the fundamentals of the faith." [11]

With the exception of the "gift of tongues" and the miracles of healing this picture might stand for an old-fashioned meeting of the Methodists or the Friends (Quakers). And in primitive Methodist meetings one might add the appearance of ecstatic shoutings, leapings, and clapping of hands, the fervent appeal of a layman exhorter, or the preaching of a local (lay) preacher. In the old-fashioned Quaker meeings there is no separation of clergy and laity, no one specially chosen to be the minister of the flock in fact, although some branches

[11] From "Paul and His Epistles," by D. A. Hayes. Copyright 1915. Used by permission of the Methodist Book Concern.

now employ ministers. But Quakers still hesitate to draw a line between ministers and laymen. On the other hand, a tendency to emphasize the distinction between clergy and laity seems to be the inevitable outcome of the building up of strong church systems, such as that which the Methodist and kindred churches are coming to be. In this change from an informal type of church life in which there was abundant room for the free play of spiritual gifts among laymen and very small distinction between laymen and clergy to a more and more specialized type in which the conduct of worship comes increasingly into the hands of a sharply differentiated clergy, we have a movement which is somewhat analogous to the change which went over the early Church as it passed out of its primitive stage and became more stiffly institutional, the period marked by the formation and development of the Old Catholic Church, out of which later emerged the Roman Catholic and the Greek Catholic systems.

There is considerable doubt among scholars as to whether or not the distinction between clergy and laity can be traced clear back to the time of the apostles or not. Those who favor the Episcopalian form of Church organization and government usually argue in favor of such a structure inherent in church life from the beginning and divinely ordained. Those who favor freer forms, such as the Congregational, think the Episcopalian system of government a later transformation which had no prototype in primitive Christianity. Presbyterian theory plays somewhat between the Episcopalian and the Congregational and bases its structure upon a rule of elders or presbyters in the early Church. Canon B. H. Streeter makes a restudy of this controversy in his re-

cent book, "The Primitive Church."[12] He reaches the conclusion that no one of these theories is wholly wrong, and no one is wholly right, for, he contends, there was no single type of Church order in the first century. In the New Testament itself, he thinks, there can be traced an evolution in Church order, comparable to the development in theological reflection which was revealed by the scholarship of the last century. The most natural interpretation of the evidence, he feels sure, is that at the end of the first century A.D. there existed in different provinces of the Roman Empire different systems of church government, among which the Episcopalian, the Presbyterian, and the Independent can each discover the prototype of the system to which he himself adheres.[13]

This point of view, indicated by a very thorough scholar in the light of exhaustive research, is extremely interesting and significant; but it illuminates our problem of the separation of clergy and laity in the early Church only in an indirect manner. We may safely assume that the stronger evidence that can be found for the existence of an episcopalian system in the New Testament Church, with such a system reënforced as it always is by the doctrine of apostolic succession, the more we are warranted in supposing that a definite form of Church organization for the Christian movement was inherent in the movement from the beginning, and hence we may conclude that there has been a definitely set-apart clergy from the beginning. On the other hand, the stronger evidence we have for an increasing informality in Church organization as we step backward toward the apostolic age, the

[12] The Macmillan Company, publishers. 1929.

[13] Pages viii and ix.

more we are inclined to suppose that originally there was no definite scheme of Church organization, no definite setting apart of clergy from laity, and only a distinction of gifts among an otherwise indiscriminate group of Christians in the original estate of the Church. This would be our conclusion if we held that the independent, or congregational, form of church organization preceded the appearance of the episcopalian form.

Whatever the conclusion we reach as to the original type of organization of the Christian Church, we may lay down this working principle: The more informal that organization was, with its proportionate vagueness in the distinction of clergy from laity, the more the activities of the Church would be guided and motivated by the free gifts of the Spirit, such as we found in Dr. Hayes' picture of the Corinthian Church; and conversely, the more rigid the official structure of the Church became, with its implied sharp distinction of clergy from laity, the more the free gifts of the Spirit would be discredited and bound to give way to the official ordination of the Church as God's chosen manner of bestowing the grace and power of the ministry. And here it is that we come upon a radical parting of the ways between two diverging theories of the nature of Christian vocation.

That the Christian Church from the time of the apostles on practiced the laying on of hands in the dedication of newly appointed leaders to their tasks there is no doubt. A classic example of this practice is the incident in the history of the Church in Syrian Antioch when Paul and Barnabas were commissioned by the Church to go on their first missionary journey. You recall the account in Acts (13: 1f.): "Now there were in the church that was in Antioch, certain prophets and

teachers. . . . As they ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. So they, being sent forth by the Holy Spirit, departed unto Seleucia." Some have understood this scripture to mean that the authority by which Paul and Barnabas went on their journey was given by the Holy Spirit to the Church in Antioch to be exercised by it. But others conclude that the work of the Spirit was primarily something in the private experience of Paul and Barnabas, and that all the Church did was to ratify a work of the Spirit plainly evident to them, using as the symbol of their ratification the laying on of hands.

This is no mere verbal splitting of hairs; it is a wide and deep difference of conception as to the way God calls men to the work of the Church. If the Church is the repository of the will and wisdom of God, as extreme Catholic theory holds that it is, then it alone possesses the means of calling men in the name of God to enter its ministry and to receive official authority to do its work. But if the Church is only a company of persons "having the form and seeking the power of godliness," as evangelical Protestant theory holds that it is, it has no such absolute function to serve in the transmission of the divine call to those who are to recruit its ministry. Ordination, when it takes on a strictly Catholic or Episcopalian meaning, is and must be the outward evidence of that apostolic authority delegated to the successors of the apostles—namely, the bishops of the Church—through which alone men can legitimately enter the ministry of the Church. But ordination can have no such absolute meaning on any other theory of the origin of the Church

and its function in recruiting its ministry. In evangelical Protestant thought, the basis of the call to the ministry is the working of the Spirit in the candidate's own mind and heart, and ordination can only be a symbolic rite certifying the Church's belief that such a work of spiritual grace has been done and that the Spirit has laid hold upon this young person for the work of the ministry.

The Catholic theory tends to shut up the spiritual vocation of the Christian worker to the specific ministry of the Church; but the evangelical Protestant theory opens the door to a much wider interpretation. In the latter view, as William Adams Brown puts it, "what the minister does by profession every Christian is called to do according to the measure of his opportunity. Whether he be a doctor or a lawyer or a carpenter; whether he work with his hand or with his brain; whether he is married or single, he is called to be a priest, that is to say, a mediator between God and man; sharing the insight that has come to him through Jesus and consecrating his life to his service. The man who has come to think of life in this way will find all that he does taking on a new significance, and every act done in this spirit will become sacramental." [14]

[14] "Beliefs That Matter," p. 258. Charles Scribner's Sons. 1928.

CHAPTER IV

THE MYSTICAL BASIS OF VOCATION

No two persons seem to have quite the same capacity for divine vocation; and there is no good reason for concluding that the strength of vocational conviction is directly in proportion to the depth and sincerity of the Christian life in which it appears. Some people of excellent Christian character have almost no genuine appreciation of what others mean when they say that they feel called of God to enter a religious vocation. The conviction of divine call evidently rests upon a substratum of religious experience which is not the same in all Christian lives. In some this substratum is much more in evidence than in others; and in some it hardly appears at all. This basic factor in the experience of vocation is mystical in its nature; it does not form itself out of the commonplace come-and-go contacts of life, but professes some inward and immediate attachment with divine reality which has a first-hand authority over the individual's life and conduct. To a study of this mystical element in vocation we now turn.

The Meaning of Mysticism

When we say that in some sincere Christians there is very little evidence of mysticism, we do not mean that there is no trace of it, but only that the mystical element does not appear in striking strength. William James is undoubtedly justified in his assertion that genuine personal religious experience has its root and center in

mystical states of consciousness.[1] But not all religious experience, however genuine, has the same mystical voltage. Some of it, to anticipate Pratt's distinction, which we shall presently examine, is of the 'mild' variety, but some of it is of the more pronounced and occasionally ecstatic type. The great majority of Christians in our Western world would probably classify under the 'mild' category; we seem not to have the mystical depth and power that appears so frequently, say, in India. But even among us there is a notable range in mystical intensity.

James proposes four marks by which we may know any experience as mystical: (1) *It is an ineffable experience.* The subject of it immediately says that it defies expression, that no adequate report of its contents can be given in words. It is something which must be directly experienced; it cannot be imparted or transferred to others. (2) *It has a noetic quality.* While mystical states are related to states of feeling, those who experience them claim them also to be states of knowledge, of insight into depths of truth unplumbed by discursive intellect. They are illuminations, revelations, full of significance and importance, all inarticulate though they remain. They carry with them a certain curious sense of authority. (3) *It is transient.* A mystical state cannot be long sustained, and often, when it has faded, its quality can but imperfectly be reproduced in memory. Nevertheless, when it recurs it is recognized; and from one recurrence to another it is susceptible of continuous development in what is felt as inner richness and impor-

[1] "Varieties of Religious Experience," p. 379. Longmans, Green and Company.

tance. (4) *It is passive.* When the mystical state has set in, the subject feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power. This latter peculiarity connects mystical states with certain definite phenomena of secondary or alternative personality, such as prophetic speech, automatic writing, or the mediumistic trance.[2]

From this characterization of mysticism it would appear that James is limiting the term to what Pratt calls ecstatic mysticism. Pratt's own descriptive definition of mysticism is of interest to us at this point. He says: "One of the best short definitions of mysticism . . . is 'the consciousness of a Beyond.' . . . I propose that mysticism be defined as the sense of the presence of a being or reality through other means than the ordinary perceptive processes or the reason. It is the *sense* or *feeling* of this presence, not the belief in it, and it is not the result of sight or hearing or touch, nor is it a conclusion one reaches by thought; it is, instead, an immediate and intuitive experience. The words 'being' or 'reality' as used in the definition must also be taken in a very broad sense. They may refer to a very definite individual, but they must also be allowed to have all the vagueness of the words 'the Beyond,' as used in the short definition quoted above. Taken in the sense now defined, mysticism may, I think, be regarded as a psychological concept. And so defined it is, of course, much too broad to be confined to purely religious phenomena. It includes the experiences called telepathic, the intuitive sense which the lover says he has for his love, which the mother says she has for her child, the 'possession' of the

[2] *Op. cit.*, pp. 379-382. Abridged quotation.

Shaman, the cosmic consciousness of the poet, as well as the ecstasy of the 'mystic.'" [3]

Having thus defined psychologically mysticism in general, Pratt proceeds to distinguish religious mysticism from mysticism in general, and in religious mysticism to draw the line between milder and more extreme types. These constitute "two quite distinct types, which indeed blend into each other, but are in principle quite distinguishable, and thus form a classification which is both natural and illuminating. . . . The former (*i. e.,* milder type) is commonplace and easily overlooked, it is to be found among perfectly normal persons, and is never carried to extremes. The other type is usually so striking in its intensity and in its effects that it attracts notice and is regularly regarded as a sign either of supernatural visitation or of a pathological condition." [4] Cases of this latter sort "are generally found among intensely religious persons whose nervous systems are in a state of somewhat unstable equilibrium. And in these more intense cases of mysticism the simple 'sense of a Beyond' develops into the ecstasy and the vision."

In comparing and contrasting the positions of James and Pratt we cannot fail to note, (1) that Pratt apparently derives the mystical sense from a wider and possibly deeper range of experience than James; (2) that Pratt recognizes a kind of mysticism (the milder type) which has no proper place in the discussion of James; and (3) that the 'milder mysticism' of Pratt need not have the character of high peak (*i. e.,* crest of an occa-

[3] From "The Religious Consciousness," pp. 337, 338. By permission of the Macmillan Company, publishers.

[4] *Op. cit.,* pp. 338, 339.

sional wave of feeling) which James finds in all mystical experience. There is no need in the milder mystic's experience for that transiency of mystical visitation which James makes one of his distinguishing marks of all mysticism; his awareness of 'the Beyond' can readily become a steadily abiding intuition and conviction, and it commonly does so.

The Mystic Summons

In the light of this comparison, let us now ask what the combined report of James and Pratt has to offer with reference to our vocational problem.

In the first place, the religious mystic recognizes the immediate presence of the Spirit of God in his life; if he is a Christian, he may think of this presence as the risen Christ: "It is no longer I that live, but Christ liveth in me." "Thus saith the Lord," was the Hebrew prophet's formula, that the people might understand that the Spirit of God was speaking to them through the prophet's lips. For example, Jeremiah in the face of death clings to the fact that the message he announces is not his own, but God's (Jer. 26: 15). And the people accepted such utterances literally (26: 16). The same idea of the indwelling Spirit of God runs through the traditional commission of Christ to the infant Church: "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all nations, *baptizing them into the name* of the Father and of the Son and of the Holy Spirit: . . . and lo, *I am with you alway,* even unto the end of the world." (Matt. 28: 18-20.) How many thousands of workers have gone out into Christian vocations confident of the actual and immediate presence of Christ in their work!

In the second place, the divine presence sheds a light of revelation upon the work to which one is called. These mystical states are, as we have noted from James, "illuminations, revelations, full of significance and importance, all inarticulate though they remain; and as a rule they carry with them a curious sense of authority." There is no need, as the religious soul stands in the presence of the vocation which has laid its divine hand upon him, for long-reasoned processes as to which vocation he ought to follow. He stands in the illumination of a great revelation, he sees the path in which he must walk; he hears as it were a celestial voice saying, "This is the way, walk ye in it!" "I know," he cries, "that my work lies there!" Asked how he knows, he cannot tell. But he *knows,* and that is the essence of the conviction of a divine summons. His knowing may not strike others as fully rational, or even as rational at all; but to him it is a revelation, and it "carries with it a curious sense of authority."

In the third place, there is, as James claims, an element of passivity in the mystical consciousness; "the mystic feels as if his own will were in abeyance, and indeed sometimes as if he were grasped and held by a superior power." Such a being seized of God is a prime consideration in the conviction that one is divinely impelled into some religious vocation. "I have a retainer from Jesus Christ," exclaims the legal-minded Finney. "I will place no value on anything that I have or may possess, except in relation to the kingdom of Christ," was Livingstone's working motto. Luther "staked his eternal welfare upon the belief that to him as well as to Abraham God had spoken." The Apostle Paul gives classic utterance to the feeling that one is seized by God

in his life work when he says, "not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend (*i. e.*, lay hold on) that for which also I am apprehended (laid hold on) of Christ Jesus." (Phil. 3: 12.) And Jesus lifts the experience to a sublime level in Gethsemane, when he cries: "If it be possible, let this cup pass from me; nevertheless, not my will, but thine, be done!"

And finally, if we are to accept Pratt's psychological definition of mysticism as "the consciousness of a Beyond," we open the way through mystical channels for that conviction of destiny which is at the very core of all profound religious experience. James also has a good deal to say about this awareness of a supersensible something. In his "Varieties of Religious Experience" he devotes a whole chapter to "The Reality of the Unseen," and after citing instances of what he has in mind, he concludes by saying, "It is as if there were in the human consciousness a *sense of reality,* a *feeling of objective presence,* a *perception* of what we may call *'something more,'* more deep and more general than any of the special and particular 'senses' by which current psychology supposes existent realities to be originally revealed." [5] The true mystic, that is to say, is a citizen of two worlds: he has certain living, toiling connections with the world of sense, but he finds his ultimate reality and his deepest life-sanction in that unseen realm which hides beyond the world of sense. And the mystic who feels that he is divinely impelled into some particular lifework is convinced that the end and aim of his labor is not to be the bread that perishes, but an eternal life that transcends the

[5] *Op. cit.*, p. 58.

fleeting and disintegrating world in the midst of which he must run his present days. He is to achieve this eternal life for himself, but no less for those whom his ministry is to touch. He is the ambassador of the unseen Reality to those who walk in bondage to the seen and ephemeral world.

The Mystical Genius

Manifestly, not all mysticism eventuates in a conviction that one is to enter some specific vocation; some kinds of mysticism exhaust themselves in inner reflections, meditations, reveries, and so on. But when the mystic experience carries with it an urge to engage in social activity in the name of God the way is open for that conviction of call with which we are concerned in this study. We naturally look for the more normal types of call to issue from the milder forms of mysticism; but even among the milder mystics the call-consciousness may become misshapen through lack of proper training. On the other hand, even out of the more pronounced mystical experience a powerful and well-directed call may come, provided the mystical urge is rationally well balanced, and has had a judicious stream of suggestion playing upon it throughout the period of its development. William James goes so far as to say that a psychopathetic temperament may have some advantages when a superior intellect goes with it.[6] And yet, in making this admission, James does but open the door to the truth that a psychopathic temperament, lacking in so judicious a balance and training, invites all sorts of mystical aberrations. It is not surprising, therefore, to find that in

[6] *Op. cit.*, p. 22.

some cases a highly psychopathic temperament works itself out into call vagaries which have little of reason, judgment, or common sense in them. And it is at this point that not a little distress comes into the lives of many who feel themselves called to vocations for which they are in no wise fitted.

One has to reflect but for a moment to see the wide range of call-sensitivity in possible recruits for religious vocations. These potential leaders run all the way from those who register very little mystical sense of call to those who are driven to the verge of madness in their feeling of obligation to work out the divine will in their life plans. Even among great religious leaders there is a widely spreading diversity. It will not need any argument, for example, to assign John Wesley with his experience of the 'warmed heart' to Pratt's milder mystic group. But the pendulum swings to the other extreme in the ecstatic 'voices' of Joan of Arc and the agonized ravings of Savonarola. This difference in mystical capacity must be taken into account when we attempt to build a psychological foundation for Christian vocational guidance.

As we leave the level of mild registration of call impulse and follow the climbing road of mysticism, our psychology of divine vocation soon begins to blend with the psychology of genius in general. We recall Pratt's assertion that mysticism in its wider meaning includes much more than merely religious mysticism, reaching out into the "experiences called telepathic," the intuitive experience of the lover or of the mother for her child, the 'possession' of the Shaman, and the cosmic consciousness of the poet, as well as the ecstacy of the 'mystic.' All such experience has some touch of genius in it. High

mysticism and the superconscious movements of the mind of all genius are psychologically from the same root. We come by degrees, as we intensify this experience, into what Dr. R. M. Bucke calls the "cosmic consciousness." Dr. Bucke, a Canadian psychiatrist quoted by William James,[7] says that this cosmic consciousness "in its more striking instances is not simply an expansion or extension of the self-conscious mind with which we are all familiar, but the superaddition of a function as distinct from any possessed by the average man as *self-consciousness* is distinct from any function possessed by one of the higher animals."

Dr. Jacob H. Kaplan sees in prophetic genius but a special kind of genius in general. "If then," he writes, "we find every test of genius to apply to the prophet, it will be evident that the prophet and genius are very closely related, the prophet being a species of genius—that is, the prophet is *par excellence* the Hebrew genius, as the philosopher and sculptor are the Greek genius. . . . It is plain that the prophet is not only related to genius, but is in the truest sense a genius. It is the history of Israel, as a study of that history reveals, that shaped the Hebrew genius into prophet just as truly and identically as the histories of other peoples shaped their geniuses into other molds."[8] This religious genius of Israel was equipped with a psychic instrumentality for "catching the distant vibrations, or 'overtones,' of the operations of the universe."[9] The idea of subconscious vibrations to the overtones of the universe Kaplan evidently borrows from

[7] "Varieties of Religious Experience," p. 398. Longmans, Green and Company, publishers.

[8] "Psychology of Prophecy," pp. 68 f. Philadelphia. 1908.

[9] *Ibid.*, p. 107.

Brinton, whom he quotes as saying: "Who dare measure the height and depth of the subconscious intelligence? It draws its knowledge from sources which elude scientific search, from the strange powers which we perceive in insects and other animals, almost, but not wholly, obliterated in the human line of organic descent; and from others, now merely nascent or embryonic, new senses, destined in some far-off æon to endow our posterity with faculties as wondrous to us as would be sight to the sightless. More than this: the teachings of the severest science tell us that matter is, in its last analysis, motion, and that motion is naught less than mind; and who dare deny that in their unconscious functions our minds may catch some overtones, as it were, from the harmonies of the Universal Intelligence thus demonstrated by inductive research, and vibrate in unison therewith?" [10]

One calls to mind in this connection Dewey's idea that in the human mind there is not less of instinctive power than in the lower orders of life, rather indeed that there is a much richer supply. In fact, in human experience the very richness of the instinctive equipment is embarrassing, due to the fact that instinctive impulses tend to checkmate and neutralize one another, thus driving man more and more to reliance upon his reasoning power, rather than upon unreasoned instinctive processes.

If we accept this assertion of Dewey and relate it to Brinton's theory, what bearing will it have upon the psychology of genius? Is genius the outworking of some peculiar release of the instinctive life which has not been as rigorously checkmated as is the case in more commonplace experience? Certainly something can be said in

[10] *Op. cit.*, pp. 106, 107.

favor of such a possibility. For example, genius commonly repudiates conventional restraint, one of society's most powerful means of holding in check the impulsive tendencies of its individuals. And again, genius pays absorbed attention to those objects which arouse its central interest; but it often refuses to take cognizance of other objects and interests which play an important part in the balancing of the impulsive life of the ordinary individual. That is, genius rebels more or less violently against what the conventional individual accepts as a matter of course. Surely there must be something in the nature of genius which can initiate such a rebellion, something which the conventional person does not possess or, if he does possess it at all, only in the mildest degree. Furthermore, the very mode of life which the genius adopts aids and abets the progressive selective release of instinctive energy along these narrowed lines of attention and interest.

How clearly these distinguishing marks of genius appear in the greatly prophetic religious leaders of mankind! One recalls at once the more vivid of the old Hebrew prophets: Elijah, Amos, Isaiah; or their last and greatest Jewish successor, John the Baptist; or their Christian prototype, that eccentric, blazing prophet of the Middle Ages, Savonarola. In the great prophet genius burns, unusual instinctive power bursts into flame, the most intense conviction of divine call comes to its highest focus. Such genius is not possible in every religious individual, however consecrated to God and humanity a person may be. It is something which inheres in the original nature of the individual as a peculiar property, or else under no circumstances can it ever come to expression. It is a primary datum in divine vocation.

Education of Vocational Genius

As we seek to lay the foundation of a technique for the guidance of recruits for religious vocations, what can we do with such high spiritual genius as we have been considering?

We may as well admit at once that in some sense genius is intuitive and untamable, well-nigh unmanageable. Nevertheless, education can do something for it in two ways: it can help the genius build for himself a suitable apperceptive mass of mental background, memory, and perspective, for the genius, like every other person, has to advance in new experience with old experience as his starting point; and it can help him make desirable social contacts, since his experience, like every one's else, must come to birth and grow to maturity in a suitable social medium. Suppose we discover a little child in our midst who gives early but unmistakable signs of genius, what can we as religious educators do for him? We ought not to try to bend his genius into some unnatural form, for that would work ruin in him, but we can and ought to provide for his peculiar nature the best social soil and nurture we can, to bring his distinctive gifts and graces to their freest and finest expression as he unfolds into adolescence and then into maturity. It makes a great deal of difference whether the genius of a Trotsky shall develop into the social *milieu* of the East Side of New York or in such an atmosphere of Christian social culture as enveloped Frances Willard from her birth. Who knows what the world owes to the parsonage of Epworth for the discriminating and wholesome nurture which it afforded for the unique genius of John Wesley? How different would have been the his-

tory of the Christian movement if the genius of a Saul of Tarsus, an Augustine, a Martin Luther, a John Calvin, a John Knox, or a William Booth had come to maturity in some different social environment than it did? Long-forgotten hands helped shape the genius of these men who reshaped Christian civilization.

Let us look a little closer at a man of undoubted genius who harnessed an unusually sensitive spiritual nature to the social need of his day. We recall the situation into which this man, the seventh Earl of Shaftesbury, was born: an aristocratic home, altogether lacking in depth of spiritual soil; the parents far more interested in a giddy social whirl than in the lonely child growing up in their house; their child almost as sadly neglected as though they had been dwellers in a squalid tenement and he had had to go to the streets to find companions. Had there not been a redeeming element in this child's little social world, we need not have been surprised to find him brooding himself into bitterness and turning all his remarkable powers in the direction of social anarchy. In some such fashion has many an anarchist been made. But because there was one who did care for this little lad and nourish him as carefully as a mother, his genius unfolded into probably the greatest life of philanthropy England has ever known. She who saved him to such a life was a humble servant in his parent's household, not highly educated, but deeply spiritual in all her ways. Tenderly she formed in the sensitive mind of the little child that reverent framework to which he acknowledged his debt to the day of his death.

But there was another side to Shaftesbury's social development which is hardly less significant; indeed, it made the servant's work indelible. This child was born in a

home of wealth, ease, and luxury, and had he been made pleasantly comfortable in that home, with nothing to prod him awake to the desperate need of suffering English people all about him, the deep philanthropic vein in him would never have developed as it did. A genius of some sort he would have been, but not that sort of genius. But as it was, his heartless parents cast him ruthlessly into a school where he had to endure the rigor and the sufferings of the poor; and so he came to know in his own deep misery the feeling of what it means to be poor and despised and rejected. Out of such a situation he might well have come a defiant rebel, but the Christian servant had done her work well, and he came out with the power of a savior among England's poor and undertrodden masses.

When we consider such a life as this, we may well say that even in the establishment of those mechanisms of the psychic life whereby the powers of genius are to be harnessed to useful social service, fired by the hot passion of a great religious conviction, a wise control of environment and suggestion may do much to guide the tumultuous life into its own best channels of service.

Passive Mystic Experience

The capacity for the more passive forms of mystic experience, so far as it relates to a conviction of religious vocation, is twofold. In one of its phases it works out into self-renunciation and asceticism; in the other, into a more or less vigorous maintenance of the traditional in religious life.

In regard to the former, we note that asceticism follows closely upon intense conviction; indeed it is likely to be the price which the individual pays for intense con-

viction. Emerson claimed that genius is always ascetic, and in some sense he was probably right. The very fact of high concentration implies that many things outside the circle of one's central interest have to be shut out, and when this process of shutting out goes far enough it works off into asceticism. Of course, there are all sorts of ascetics, and they run all the way from the sturdy Stoic renouncing the common pleasures and gratifications of the world to the hermit in his rigid seclusion from all contact with his fellow men. The latter type of ascetic easily becomes pathological; indeed, one wonders, if he were not pathological to begin with, when one considers the mode of life which he has chosen for himself.

Self-renunciation or asceticism is always passive in the sense that it gives way in a receptive mood to the demands of the divine, as against egoistic self-assertion. In this sense it is always marked by self-surrender, and the self-surrender may be the result of submerging the egoistic tendencies through the pressure of some ideal or cause or of a person to whom supreme allegiance is felt to be due. And yet strangely enough such surrender may arouse one to action, sometimes very vigorous or even fanatical, in behalf of the adored ideal, cause, or person. Such activity has for its central characteristic self-abnegation; it is called forth wholly by a sense of loyalty to that to which or to whom one has surrendered.

Self-renunciation has always been a vital element in religious life. It has been claimed that every religion which has no ascetic element in it does not long survive the particular social situation which gave it birth, but that every ascetic religion has proved itself virile to the point of surviving all sorts of changes in the social situation. Christianity has always demanded in its adher-

ents the spirit of self-sacrifice, and to this spirit it owes not a little of its strength and surviving power. Its gravest enemy to-day is not the materialist or the sensualist who would sweep its stern requirements off the face of the earth, but the easy-going Christian who has laid his spiritual armor by and is living comfortably in a world of shifty compromises. Such a condition within the Church is debilitating to that spiritual hardihood out of which we have been accustomed to recruit the vocational leadership of the Church. The failure of modern Christianity to summon that "organic hardihood" which is "disgusted by too much ease," to quote William James, is certainly one of the reasons why many of our serious-minded young people avoid religious vocations.

The moment religion sets up its demands for self-sacrifice, however, a word of caution must be spoken. The social implications of the religious vocation make it imperative that a clear social vision shall be maintained in the midst of all self-sacrifice, or else religious vocation tends to degenerate into asocial monkery. This being the case, two vocational objectives in religious education begin to emerge. On the one hand, it must always exalt the claims of religion on the individual's life, to the end that heroic self-denial of the noblest sort may be evoked. This is imperative. But, on the other hand, it must see to it that the self-surrender thus evoked shall be wholesomely oriented to the social need in the midst of which one is to practice his vocation; it must not be allowed to degenerate into an unwholesome aloofness from social need and problems.

Now we turn to another aspect of the passive mystic's loyalty. In our discussion of religious vocation as it functions in passive adaption (see p. 173) we shall note

the effort always made to maintain religious institutions and doctrines *in statu quo*. We have here to examine the natural disposition of the religious individual which impels him to enter into this function of religious vocation.

If, as Dewey maintains, it is natural for the human mind to express itself in activity, or in response to sensory stimuli, or in imitation, it is no less natural for it to acknowledge authority. We grow up in the midst of authorities of all sorts, and these authorities have a great deal to do with giving our characters the set which they gradually come to have; even our states of consciousness owe a great deal to them. This fact is particularly noticeable in religious consciousness and conduct. Professor Pratt has given us a strong statement of this authoritative, or traditional, phase of the religious life. He says: "The traditional aspect manifests itself under many forms. It first appears in the religion of the child, who accepts everything that is told him because it is as yet out of the question for him to doubt anything. It characterizes most unthinking adults, who have little or no religious feeling and who if still religious at all are so largely from habit and by inertia. A very different class of persons whose religion is chiefly traditional is constituted by those very earnest and genuinely religious souls who find in the traditions and forms of their Church something so august or so beautiful, and withal so authoritative, that they have only a deaf ear for any protests their intellects may offer, and their own, sometimes well-developed, mystical tendencies are made subservient to the dominant demands of the tradition which they love." [11]

[11] From "The Religious Consciousness," pp. 14, 15. By permission of the Macmillan Company, publishers.

Mysticism is not necessarily destroyed or even suppressed when it comes into collusion with traditional religion. On the contrary, it may enter as life blood into the traditional forms of belief and practice when they are appropriated by the believer, and these traditions may then become for him a present and vital experience. This fact is significant in our analysis of the experience of Christian vocation, as may be seen in the following concrete expression of it. Suppose a young person to be reared in a Church which emphasizes the tradition of Apostolic Succession, so that the suggestion of this doctrine constantly enfolds him like a warm atmosphere from his infancy up. He never contemplates the Christian ministry as anything apart from an unbroken apostolic succession, and for him the ordination of his Church is the one legitimate door of ingress into that succession and so into that vocation. Now suppose this young man to emerge into the conviction that God is laying his hand on him for the work of the ministry. Will not the mystical sensitivity which breathes through this conviction inevitably form around the accepted idea of the Apostolic Succession? More than that, will not the experience of ordination involve for him a genuinely mystical element, a new awakening, it may be, to the meaning of the ministry into which he is now entering? May he not feel in deepest truth a divine power stealing into his life through the laying of the bishop's hands upon his head?

If this position be psychologically sound, what a marvelous power has the Church and the home which vibrates harmoniously with the Church to mediate a great mystical power in the consciousness of its young through the traditional institutions for which it stands. Every sacrament can be made a most vital artery through which a genuinely

mystical current of life naturally pulses. The Church's venerable past may be shaped with skillful fingers in the consciousness of its young in such fashion that a call to a vocation within the Church may be supported by the steel girders of a stanch tradition. This power of the traditional, infused as it may be by the mystical, carries with it of course a certain peril against which the Church must always be on guard; and that is, that the veneration so engendered for the institution may degenerate into nothing more than an institutional loyalty, and that the young person may come to regard loyalty to the institution as an end in itself rather than as a means to a greater and more glorious end—namely, the establishment in the experience of mankind of a truly spiritual and widely social kingdom of God. With this danger point well guarded, we do not hesitate to say that a finely interpreted churchly tradition may easily take its place as an important factor in a sound technique of Christian vocational guidance.

Active Mystic Experience

If there is a natural capacity for the more passive forms of mystical experience with which we have just been dealing, it is equally true that in many persons there is a lively capacity for active mystical impulse.

As we have already seen, active mysticism cannot be sharply divided from passive. The terms 'active' and 'passive' stand for relative stresses in the mystical life. In the experience of some, the passive tendencies are dominant, whereas the active are dominant in others; but we are not surprised to find a mixture of the active and passive in all. Take, for example, a case which we should unhesitatingly classify as active—namely, the case of Dr.

Wilfred Grenfell, the heroic Christian physician of Labrador. Dr. Grenfell's work certainly shows a hearty manifestation of the egoistic urge; his is the soul of the hardy pioneer, fully able to take care of himself as well as others. But it is not a selfish egoism which he displays; his powers of self-confidence and self-expression are quite absorbed in a devotion to Christ and needy men which is the wonder of the modern Christian world. This is not a self-contradiction in the nature of Grenfell, when we recall the challenge which Christ made to him as a young London physician. It was no passive or effeminate Christ who captured the imagination and steadfast loyalty of his restless and daring spirit, but a Christ of the highest heroic caliber utterly effacing himself that he might bring life and happiness into a needy and suffering world, a world such as one might find in Labrador! From Christ himself Grenfell learned the great secret that the highest self-achievement is to be gained only through the most utter self-surrender to the high and holy will of God, expressed through sacrificial service to men. In Christ there was the greatest sublimation of egoistic tendencies this world has ever seen, and those high spirits who follow in his train breathe with him the fervent prayer:

> "May thy will, not mine, be done!
> May thy will and mine be one!"

One other example may be cited to help make plain what I mean by the sublimation of the ego-urge in religious vocation. I refer to the case of that distinguished exploring missionary who brought Christ to a continent and added a continent to the world, David Livingstone.

Livingstone had a powerfully self-assertive personality, of which we have two notable indications—name-

ly, his passion for exploration and his strong desire for scientific achievement. His accomplishments in both directions were far above the ordinary. His exploration of Africa alone was sufficient to put him on a pinnacle of fame. At one moment in his career he severed his relations with the missionary society which sent him out and became connected with a governmental exploration expedition, and it seemed as though the missionary passion had been swamped out by the desire for personal achievement. But, as a close scrutiny of his life will clearly reveal, that was not the case. The fact that he so soon swung back again to the missionary ranks easily disposes of the suspicion that Livingstone was inspired by selfish ambition in his exploration. Quite the opposite view can justly be taken: the dauntless pioneering spirit of Livingstone was increasingly swallowed up by his growing missionary impulse to give his very life for the African natives. The egoistic impulse is there, constant and strong, the spirit of conquest which could never be broken by any hardship in a savage country; but it is never an impulse working toward selfish ends. Always Livingstone is exquisitely sensitive as to his spiritual union with Christ and his cause; always he is throwing his life away that the cause of Christ may take root and grow in the African villages. His restless, eager, self-assertive impulses are more and more caught up in a desire for self-abnegation which is well-nigh without parallel in the annals of Christendom. How shall we account for such a character as his?

Livingstone was at heart a mystic, a well-balanced Scotch mystic to be sure, but a true mystic. He grew up in a home in which the presence of the divine was a living reality, and the divine authority over his life was never questioned. It became the most natural thing in the world

for him to yield at every point in his expanding experience to that authority. The country of which he was a native was a religious country, with a sturdy religious consciousness infusing its whole atmosphere. No trouble in such a country to nurse into life any mystical capacity which young Livingstone possessed. But Scotch mysticism is not of the monastic type; it is rugged and hearty, and this was certainly characteristic of the spirit of the Livingstone home. Helpful service was its most natural watchword. Moreover, David Livingstone was coming to maturity just at the time when the missionary tide was beginning to rise in power in Scotland, and the affairs of the mission fields were much discussed in every pious Scotch household, and nowhere more than in the Livingstone home. These combined influences, together with the impress of the Scotch schools, were powerful in shaping the idealism of young Livingstone. More than that, they helped him form the contacts which opened the way for his mystical nature, working its way out through an investigating and adventurous disposition, to issue in a summons to the career of missionary-explorer.

There is another aspect of active mysticism which manifests itself in the work of originating genius. As we approach this phase of our problem we make the initial observation that social progress cannot fully be accounted for without taking into account the pioneer work done by original thinkers and experimenters, to say nothing of outright revolutionists. "As to the mechanism of propagation of new ideas," says Le Bon, "it is held to be by innovation on the part of the élite and imitation on the part of the masses, under conditions taking a form analogous to contagion." Even Tarde, with his all-controlling idea of imitation, concedes something to the originating genius

when he says: "If we follow up this scientific and industrial stream, we find its source in the mind of every genius, whether obscure or celebrated, who has added some new truth, some new means of activity, to the enduring legacy of humanity."[12] In similar vein Lester F. Ward holds that the personality who is the source of social variation is the genius, of which there are three varieties: the inventive, the creative, and the philosophic genius.[13]

The particular work of the originating genius is seen in the following excerpt from James's chapter on "The Value of Saintliness": "The religious experience which we are studying is that which lives itself out within the private breast. First-hand individual experience of this kind has always appeared as a heretical sort of innovation to those who witnessed its birth. Naked comes it into the world and lonely; and it has always, for a time at least, driven him who had it into the wilderness, often into the literal wilderness out of doors, where the Buddha, Jesus, Mohammed, St. Francis, George Fox, and so many others had to go . . . A genuine first-hand religious experience like this is bound to be a heterodoxy to its first witnesses, the prophet appearing as a mere lonely madman. If his doctrine prove contagious enough to spread to any others, it becomes a definite and labeled heresy. But if it then still prove contagious enough to triumph over persecution, it becomes itself an orthodoxy! and when a religion has become an orthodoxy its day of inwardness is over: the spring is dry; the faithful live at second hand exclusively and stone the prophets in their turn."[14]

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[12] "Laws of Imitation," pp. 162, 163.

[13] "Pure Sociology," pp. 493 f.

[14] "Varieties of Religious Experience," pp. 335-337. Longmans, Green and Company, publishers.

While there is a strong element of truth in what James says in regard to the relation of the prophetic innovator to established orthodoxy, his statement that as soon as orthodoxy appears inwardness in religion dies is certainly extreme. There are many minor springs of refreshing mystical life in the midst of the most orthodox situations. And yet it is in the main true that the progress of religion, like that of society in general, has been in the hands of the prophets, who took long steps ahead of their group and marked out new bounds of orthodoxy. And let it be marked that every one of these religious innovators was a pronounced mystic. There is a sense in which this kind of mystic has no place in our present study, for if he is pronounced enough in his reforming zeal he will not abide in any well-established religious vocation, and our study has to do with the recruiting of religious vocations. But the modern Church is making larger and larger place for these restless spirits to work out their ideas and demonstrate their worth, and they cannot wholly be excluded from our vocational problem.

It is enough here to mark the appearance of the originating genius in the ranks of the more active type of mystics. That the genius is not a manufactured character, but an individual born with a rare capacity for initiating new conceptions of religious development, is a matter that needs but the mere statement. We have pointed out that about all that religious education can do for him is to give him a helpful social orientation and provide him with the means of achieving a well-balanced apperceptive mass of experience; and that is about all that can be said for the foundation of a technique of guidance for this genius as he makes his way by his own highly original path out into the field of the religious vocations.

CHAPTER V

THE VOCATIONAL CONSCIENCE

BEARING in mind what we have just been saying about the mystical basis of divine vocation, we have now to approach the same matter from a slightly different angle. The conviction of divine call, or summons, is, when you look at it squarely, a form of conscience: a special kind of conscience, a career conscience we might say, but conscience none the less. We say, If I heed this call I shall have a clear conscience; but if I refuse to do so I shall have a guilty conscience. When we thus identify the vocational urge with conscience we greatly clarify our understanding of it, for then we can say that the conviction of vocation falls under the laws of conscience formation, and its development is that of a growing conscience.

For the Christian mind conscience always has a double aspect. In its objective aspect it has a Godward reference; we have a clear conscience when we do what is pleasing to God, and *vice versa*. God is speaking to us through our conscience, and there is something ultimate in what conscience reports to us concerning God's will. But in its subjective aspect conscience has the most intimate relation with all our experience, and its focus changes with the growth or shifting of our total experience. It is in this latter regard that conscience becomes a psychological problem, and it is from this point of view that we are approaching it in this chapter.

RATIONAL AND NON-RATIONAL FACTORS

Prof. Rudolf Otto has put modern Christian thought under lasting obligation by his sharp discrimination be-

tween two major elements in man's conception of the divine. While he does not expressly discuss the conscience problem, the distinction which he makes can and naturally does project itself into that problem. Indeed, it is of basic importance; and because it is so we pause for a moment to see what his two major elements are.[1]

When we try to discuss God and his relationship to man we use all sorts of rational terms to set forth his attributes, such as Spirit, Reason, Purpose, Good Will, Supreme Power, Unity, Selfhood, and the like. These terms are, even as the naturalistic psychologists claim, projections of human attributes and experience, the only difference between the divine and the human being that in the former we are trying to throw off all the limitations of power, wisdom, goodness, etc., which we know cramp and restrict human experience and conduct in every conceivable manner.

Clear-minded persons know that such terms as these do not touch the inner significance of what Christianity and the older Hebrew-Jewish system have always meant by God. But it is the best we can do in our ways of expressing meaning. We have to put a human measuring rod on everything we try to understand or describe, whether in the subhuman world or in the superhuman; we have to project our human way of doing things and of understanding things. And so we do, in spite of all our efforts to the contrary, picture God in a manlike fashion, and our picture changes with every great shift or development of our total experience. This is not to

[1] See Otto's "The Idea of the Holy." Oxford University Press. 1926. (English transcription of "Das Heilige," ninth German edition.)

say that God himself changes, or that our picture which does thus change is all there is to God in reality, but only that our way of understanding him changes. All this constitutes what Otto calls the rational factor in man's idea of the divine.

But there is something very real in our awareness of the divine over and above this rational picture which we make of God, something that we can never picture, something that remains always ineffable, and yet something of which the genuinely religious soul has never the slightest doubt as to its reality. It arises from a first-hand contact of the soul with the Spirit of God, and it cannot be explained in terms of any other sort. It is a primary datum in experience; it must itself arise in one's own experience as a basic something before one is ever at all able to understand it. One person cannot so describe it to another person as to make him understand what it is, but one person may so stimulate the imagination and experience of another person as to arouse within him the slumbering presence of this Spirit, and then the second person will know for himself what it is and what it means in anybody's life. This is what Otto calls the numinous, or non-rational, factor in the idea of the divine.

We shall do no violence to Otto's theory if we extend this division between the rational and non-rational factors to a person's interpretation of his own religious life as well as to his comprehension of God. A strongly religious person says that there abides in the midst of his experience an ineffable peace and joy as well as an indescribable sense of the presence and authority of God. What it is he cannot tell, but he knows that it is there and that it has for him the feeling of ultimate Reality. (This, we recall, was one of James's marks of any genuine

mystical experience.) This sense of the presence of God may imply nothing more than an almost, if not quite, ecstatic quietude; or it may work out into a feeling of obligation to do something in line with the will of God. When such an obligation begins to make itself felt conscience is born, and the obligation may grow into a definite conception of divine vocation. This, to use Otto's terminology, is what we may call the non-rational, or numinous, element in vocation.

But now we must observe that this central numinous experience does not carry within itself, like a mechanically controlled torpedo, the full and absolute mechanism to govern all its future career. It does carry a powerful dynamic and a sense of divine authority, and it does open the door in a manner of revelation into the possibilities of the situation in which the called person finds himself. But it is conditioned and in large measure controlled by the system of experience through which it is released. That is to say, all mysterious as this divine summons is, it has to work its way out through the character which the person has, through his social perspectives, and through his existing scale of values. It may overturn old values and replace them by new, as it did in the case of the Apostle Paul (Phil. 3: 7-9); but its new values are not out of line with the general 'set' of experience into which a person like Paul comes when he is converted; and that new set is not wholly foreign to what one's experience has been before his conversion. In Paul's case it was a radical reorientation, to be sure; but it was a reorganization of Paul's old Pharisee self, a rebirth of his own natural self into a new spiritual perspective and sense of values. Long before his conversion reached its climax, Paul's outlook on life and his comprehension of the mean-

ing of Christianity were gradually undergoing a profound transformation *through his contact with the Christians.* When you read carefully the story of Paul's conversion you feel that there was divine fire in him before the conversion as well as after, a feeling of compulsion before his conversion that the Christian heresy ought to be suppressed as well as an equal compulsion afterwards that the Christian gospel ought to be propagated. That is to say, the central, inexplicable, numinous compulsion in Paul's life radically changed its course and goal with the opening in his system of experience of a new comprehension of the meaning and place of the hitherto despised and rejected Christ; Paul had to re-rationalize and reinterpret the whole meaning of this central and compelling Something in his own soul.

It may be objected that this manner of explaining the relation between the mystical essence of conscience obligation and its rational orientation does but scant justice to the mind of God himself, that it makes God a blind and irrational mystical force under bondage to the rational factors in experience. But a moment's reflection will reveal the fallacy in this objection. If, for the moment, we take a broadly practical theological point of view, we can suppose that God himself is far more enlightened than we shall ever be at any point we can possibly reach in interpreting his will and goal for our career; but in his working with us and within our experience, he has to deal with us as we are and not as we may subsequently become. He has to work with a Jewish race until it has unfolded to the point where it can bring forth a Messiah and walk in a new light of divine revelation; and he has to work with even so remarkable a Pharisee as Saul of Tarsus on a Pharisee level until Saul is ready to burst that chrysalis

and emerge into a new stage of comprehension of what the will of God means. We must grant that the yeast of change and progress which moves through the whole story of the social and spiritual evolution of the race is implicit in this same working of the Spirit of God in the experience of man at any and every level on which it is felt. But on any given level it has to work with what there is in a person's experience on that level; and when he breaks forth to climb to some new level it will then work with him on that level. The central experience of the divine is the same on all levels, but the form of its manifestation and the grandeur of its goal are conditioned by the level on which the person lives and by the forms of reasoned interpretation which he can put upon it.

Once we grasp this distinction between the numinous and the rational in conscience formation, and especially in that form of conscience formation which has to do with one's career, we have a clear light on some problems in divine vocation which we could never otherwise obtain. Let me name one of these problems and see how this light plays upon it. Here are, let us say, two children of equal spiritual sensitivity. One is born in a Mormon situation and is surrounded from birth by Mormon standards of value and social orientations; the other is born in a situation in which the Mormon point of view is not at all tolerated, but is considered false in every regard. Let us say that each of these children develops within his inmost experience the same sense of spiritual urgency, the same central feeling of compulsion to do God's will in the shaping of his career. One of them naturally becomes a Mormon missionary, deeply consecrated to everything for which Mormonism stands; the other, with equal conscience and with equal sense of divine compulsion, devotes

himself to a career opposed in every possible way to the spread of Mormonism. The difference between the two lies not at all in the intensity of spiritual register or self-surrender to the felt will of God, but in the interpretation of what the will of God demands; and that difference of interpretation is the result of education. This is what we mean when we say that conscience is a product of education; not that its central spiritual principle is produced by education, but that the mode of its development is.

When the vocational conscience registers in strength in a person who has a very poor social orientation and outlook on life, it works off in some fanatical and ill-advised direction; but when it is finely adjusted to the social need of the day, with reference to one's ability to meet that need, vocation rises to its noblest stage of usefulness. It is at this point that vocational guidance must do its work, never discrediting or short-circuiting the divine urge, but guarding it from unwholesome and fanatical expression. Let me give one very simple but striking illustration of what vocational redirection can do in an unfortunate case of warped conscience.

A distinguished church leader related to me the case of a cousin of his who became deeply convinced that he ought to go as a missionary to India. This relative was a man of middle life, with a large family dependent upon him for support; and he had neither the natural qualification nor the training to do efficient work in India. But he felt that he must go and was on the verge of doing so. My friend was hastily called by the family to see what he could do to dissuade his cousin from taking so ill-advised a step. He could make no impression upon him until he had a happy inspiration. He suggested to the misguided man that this

call had come to him as a test of his loyalty and that perhaps its inner meaning was this, Would you be willing to put into the cause of Christ, wherever God calls you to go or whatever he calls you to do, the same devotion that a missionary must put into his work in India? To this the man consented, and his questioner then further suggested that perhaps the final meaning of this strange call was this, Are you willing to put that consecration into your work right here in your home neighborhood and in the midst of this family for whom you are responsible? The man pondered a while on this possibility, said he saw the reasonableness of it, and finally felt that such might be the explanation of the matter. He turned his whole loyalty to Christ into the at-home task and became a stanch Christian leader in his own limited way. What is more, his conscience became fully reconciled to this interpretation.

The Conscience Standard

In the education of the vocational conscience, it is at once apparent that the conscience reactions are determined largely by the standards of vocation upheld by the group in which the young person comes to maturity. This can be illustrated in two ways: one contrasting a group in which divine vocation is not a firmly established standard with one in which it is; the other showing what transformation can come about within a group in which the idea of divine vocation has always been held.

Under the first head, we note that there has been a great variety of beliefs in Christian denominations as to the matter of divine vocation. At one extreme stands at least one denomination which repudiates the whole idea of a specially called ministry. It holds that a minister is

chosen by the Church simply because of his qualifications. It is notable that in the denomination which holds up this standard one hears little of the conviction of call among its young people; on the contrary, many of them seem unable to make out what other churches mean by a divine call. At the other extreme stand all those churches who hold rigidly to the idea that God calls recruits to the vocation of the Church through the Church itself and that the medium through which the Spirit is ministered to the lives of such recruits by the Church is the sacrament of ordination. Here the conviction of vocation takes on a highly institutional form. I recall what a very consecrated and efficient Lutheran minister said to me when I asked him what attitude his Church took toward the idea of divine call. "Oh," he replied, "some of our young men do seem to have private feeling in the matter before their ordination; but most of them look upon the official call of the Church as their divine call to the ministry. For myself, I never felt any particular call before my ordination. I felt perfectly free to choose whatever occupation I desired, without hurting my conscience in the slightest degree. But once I accepted the invitation of the Church to enter its ministry and submitted myself to its ordination I no longer had any such freedom. I could not now leave this work without violating the will of God expressed in my life through the call and sacrament of the Church." Here was a genuine conscience reaction tightly woven around a standard long established in the life of a great denomination.

In between these two extremes one notes fairly distinct types of theory which have a marked effect upon the conviction of call. In the Quaker type, for example, there is genuine response to the moving Spirit, but the work of

the Spirit in the individual heart is not considered as mediated through any sacrament. In the broadly evangelical Churches, there is a very Quakerlike insistence upon the immediate work of the Spirit in the heart of a young person who is to enter the vocations of the Church, but there is not the same discarding of all sacramental mediation. The form of ordination is retained, but it is expected that the young person shall give evidence of the direct work of the Spirit in his life before he appears for ordination. In this latter case there is inevitably something of a double focus in the matter of divine call: on the one hand, the belief that the call is so immediate and personal that ordination has very little to do with it; on the other, the lingering idea that the sacrament of ordination is in itself efficacious to impart the Spirit of vocation to him who undergoes it.

Under the second head (*i. e.*, the transformation within a group in which the idea of divine vocation has always been held), I can best show what I mean by tracing the change which has come about in one such group—namely, the Methodist. The Methodists have from the beginning laid a strong emphasis upon divine call as a primary consideration in the recruiting of their ministry, but their standard of vocation has not remained constant, as we shall see.

There were certain implications in the conception of call in the early Methodist movement which derived from the nature of the movement as a whole. Methodism, in its inception, was in no sense a narrowly mystical movement, although it had a strongly mystical center. This is seen in the attitude taken by John Wesley to the Moravians, to whom he owed so much for his own spiritual awakening. He was very grateful to them for what they had

meant to him, but he could never agree to their highly subjective interpretation of religious experience. His was a practical nature which must knit its mystical experiences to the actual conditions of humanity around him, and which must orient itself to the accepted doctrines of the Anglican Church in which he had been reared. Consequently the movement which he fathered escaped the eccentricities of an exaggerated mysticism; on the contrary, it richly blended many impulses which were stirring in the life of the English people of that period.

There is a certain similarity between the Lutheran Reformation and the Wesleyan revival. Neither of these movements was a narrowly religious one, and each voiced the vehement protest of the better elements among the people against socially outrageous conditions then prevailing. In their consequences, while each furnished a powerful religious dynamic to an otherwise spiritually decadent age, each issued in a social regeneration of the people. So cautious an historian as Greene gives large credit to the Methodist revival for salvaging the morally and socially bankrupt condition of Great Britain and for giving the British a new lease of national life. Another careful historian, Lecky, believes that the Methodist movement did much to save England from the horror of a second French Revolution. Here was a religio-social upheaval which gave rise to all sorts of reforms, as, for example, the notable prison reform and the reformation of the popular education system.

We are not surprised to find that the Wesleyan social interpretation of religion came to dominate the Methodist conception of the call to the ministry. Wesley himself went about begging funds for his orphanages, and he made it a serious point in his ministry to visit the prisoner

and the orphan in far more than a perfunctory way. He stipulated that his 'societies' should give diligent heed to ameliorating the social distress of their members. The Wesleyan idea of religion may not have been social in the modern sense of the term, but it certainly held the germ of all that later socialized religion ever became. A young man who contemplated the Methodist ministry as his calling in Wesley's day had to recognize it as a fundamental element in his call that he was to give himself without reserve to the work of social relief.

No less marked a feature of the early Methodist 'call' was its intellectual demand. The founders of Methodism were scholars of no mean order; and Wesley himself was a fellow in Lincoln College, Oxford. But not all his mental training was gained in Oxford, for the English rectory in which he was born and reared was a home in which sharp wits constantly clashed and high debate was a common family occurrence. When Wesley set about the task of forming a lay ministry (because he could not depend upon a sufficient supply of ordained clergymen from the Church of England to carry on his work), he insisted from the beginning upon some sort of training for his young preachers which would make them intellectually fit. Moreover, two circumstances arose which served to heighten the intellectual tone of that first Methodist ministry. One was the dispute which broke out within the Methodist ranks between the Arminian followers of Wesley and the Calvinistic followers of Whitefield. High dispute raged and sharp reasoning was imperative. The other was the battle which Methodism had to wage from the outset with Deism, that deadening rationalism which removed God from the actual affairs of men and left them numb from the coldness of spiritual life which resulted.

Deism was a highly wrought theological system, and it took clear thinking, as well as high spiritual conviction, to withstand it.

With these mystical, rational, and social elements in early Methodism there was blended much that was traditional. Wesley to the day of his death retained his orders in the Church of England and bitterly resented the demand of the English Methodist societies that they be formed into an independent Church. He retained as much as possible of the ritual of the Established Church and insisted upon the administration of the sacraments only by regularly ordained ministers. Many of his followers did not long remain in the membership of the mother Church, but they did not depart very much from her doctrinal position or sacramental forms. In America they even organized themselves into an episcopal Church, in name as well as in form.

In brief, the early Methodist movement was a remarkable mixture of mystical, social, rational, and traditional elements, so well balanced that its progress was well-nigh irresistible; and this blending of elements gave color and substance to the kind of "call" which such a movement would naturally engender in its ministerial recruits. But American Methodism could not long maintain such an equilibrium. It faced a much different situation and task from that which confronted English Methodism. In the mother country Methodism came to grips with an old and well-established order of society; in America, with the exception of a narrow strip of Atlantic seaboard, with a rudely organized frontier society. In the new land, religious work could not escape a heavy tincture of that high individualism which characterized all American life. It was the glory of the early American that he could hew out

for himself and his family a place in the world. While he insisted on political democracy, he gave little attention to the larger demands of social justice and adjustment. Individualism dominated his economic, political, social, and religious life.

The effect of such an emphasis upon the conception of divine vocation is apparent. There was a sharp recession of the more broadly social elements and a corresponding increase in the emphasis upon the more ascetic mystical elements. When men live in vast stretches of primeval wilderness and face the hardships of pioneer life, if they are religiously inclined they feel the brooding presence of the Oversoul of the world, and they find in the solitary One their inspiration and sustaining power. When such men fight against terrific odds to keep soul and body together they feel themselves flung back inevitably upon the supernal Champion who can help them to come through alive. Theirs is a struggle in which every man must work out his own salvation—alone, but for the aid of the Almighty. To be sure, a neighborly hand is held out here and there to the man who has gone down, but in general the ruthless law of the survival of the fittest is in full force, and fitness is an individual thing. No soft theology can cope with such a life as that; any preaching mission must be on the general level where pioneer people live. They must have a highly individualistic kind of salvation preached to them; and their preachers must, in a certain hardy, practical way, be strongly mystical individualists. That sort of thing is in the air everywhere. Children are brought up in that constant spiritual atmosphere; its unceasing suggestion colors their whole outlook on life. When growing young people think about religion, it is that kind of religion; when they think about a call to

the ministry, it is that kind of a ministry they always have in mind. Whatever divine call comes to them is bound to be saturated with such a crassly individualistic mysticism.

That was all well and good as long as Americ a remained in its pioneer stage; but presently a new America with a settled and prosperous civilization began to emerge, and with it a clash in social and religious idealism. Social science began to get under way in our colleges, and even in our high schools, and it leveled its lance against all unqualified individualism in the name of a larger social justice and welfare. It revealed the individual man not as a solitary creature, living and dying unto himself, but as a kind of living cell in a great social organism. He did not make himself, but he was the product of a complex social process. His own individual choices were not so absolutely individual after all, but heavily conditioned by the social environment in which he had grown up. Thus spoke social science, and in its defiance of an asocial individualism it tended to swing to the opposite extreme of social theory. For it the individual as an unconditioned and self-willing person pretty largely disappeared from view.

The effect of such a social doctrine upon religious conviction was soon heavily felt. It invaded the sacred citadel of personality and endeavored to unseat the soul as a psychic entity; but the soul which it attacked was the center of the Christine doctrine of man. And it was this soul to whom the Holy Spirit had always spoken his message in the grand plan of Christian vocation. The new social psychology left us hardly any essential self in which the Spirit of God could register, just as the new physical sciences, reveling in their naturalistic explanations, had little place for any sovereign God in the universe. In so revolutionary a scheme of thought how could one main-

tain the idea of a personal God speaking to a sovereign and personal self in man? Our leaders in the new thought began to speak of God's Spirit as mediated through the whole social complex and not through a solitary connection with the individual life. But when one owes his sense of call to so highly involved a social process as this it soon ceases in any proper sense to be a call at all. One does not bow down with quaking heart before the throne of society in general as one would bow down before the throne of a clearly transcendent God with whom one has direct intuitive relations.

Need of a New Equilibration

We must admit that the social sciences have rendered religion a valuable service in emphasizing the fact that the development of the individual is socially conditioned. We must also admit that the era of unconditioned individualism is gone and can never return in its old unquestioned form. And as a consequence we must further admit that any sense of divine vocation based upon a non-social view of life, however mystical, cannot in any ultimate sense be valid as fitting its subject for his rightful place in the religious vocations of to-day. We dare not surrender the social vision which has come to us in these latter days. It is the glory of our twentieth-century Christianity that it is coming to think out its mission in broadly social terms.

But with all these admissions fully made, we have to ask what is to be the effect of an extreme social emphasis upon the conviction of divine vocation. Whether such a thing has been directly aimed at by the advocates of social science or not, we can plainly see that the newer social psychology pushes the mystical element in experience

quite to one side in its analysis of conduct. Indeed, its more extreme proponents discount mystical experience altogether, and some of these are leaders in vocational guidance. Worse still, some of them have come into the forefront of our Christian vocations. They tell us that the only call necessary is the social necessity which is pressing in upon us on all sides. They make social service and religion synonymous terms, and then they step social service down to the place where it can be analyzed in a wholly naturalistic manner. For them the clearly visioned God of our forefathers is disappearing in a maze of social perspectives.

It is truly high time that a young man or woman shall have an adequate comprehension of the nature of the world in which he or she is to spend a lifetime of vocational service. It is also time that every young person shall weigh any vocational conviction he may have by the weights of social need balanced against his own ability to respond to those needs. But religious vocation in its very nature makes another and heavier demand than that. It requires in every recruit a willingness to sacrifice comfort and, if need be, life itself for the cause to which he is summoned. It makes such a draft upon his spiritual forces that he cannot fully respond unless he experiences a divine energy which is greater than the mere awareness of social need. It makes a difference whether or not one believes in a personal God personally summoning him to an awaiting task.

We cannot afford to encourage any theory of call which is warped in its social perspectives and irrational in its world-view. On the other hand, we cannot afford to let the hot fires of conviction die out of the career-motive of young people enlisting in the vocations of the Church. A

new social equilibration of the old religious career-motive we certainly need; but a profound spiritualization of the new social career-motive is no less imperative.

Vocational Intuition

Something akin to the conviction of divine call appears occasionally in persons who are not considering the vocations of the Church and who do not associate their experience with divine influence at all. I refer to a kind of mystical sanction running all the way from the "hunch" of the man on the street to the strong predispositions which certain persons feel toward particular professions. We all know men who, no matter what they have achieved in other lines, feel that the central vocational demand of their lives has been defeated because they have been barred from this or that business or profession in which they are sure their full vocational powers could have been released. Two of my friends have said to me that they will always feel defeated because they have not been able to become physicians; another, in a mercantile line of business, confessed in his later years the same feeling of defeat because he could not be a lawyer. None of these attached any particular religious meaning to their professional inclinations, although all of them were church men.

When it comes to striking a line of vocational sanction between the "sacred" and the "secular" callings, you have an impossible task. The sensitive musician consults his inspirational leadings quite as truly and as constantly as does the most consecrated minister. Psychologically speaking, we find nothing in the religious vocation which cannot be duplicated in every other imperative calling, except the religious sanction attached to it. All we can say is that any capacity for urgent "call," whether to a reli-

gious vocation, to the painting of a sunset, to the composition of a rapturous symphony, or the erection of a professional career, has a long mystical root. The subject feels an intuitive awareness of some Reality beyond himself to be reached through the particular activity which he fells impelled to pursue. If this Reality is personalized and its sanction recognized as divine, you have divine vocation on your hands, and a divine will to which one's career is to be surrendered. If it is not so personalized, it drifts off into a vaporous thing open to all sorts of eccentricities; it may even resolve itself into impersonal fatalism. But however the Reality toward which one reaches is conceived, the awareness that such a Reality lies off there in the direction of deeply craved achievement is an essentially intuitive experience.

When such an intuition takes on the meaning of a divine commission it has a tremendous dynamic power in it. But when one's belief in one's own intuition is, for some reason, greatly shaken, then Reality itself begins to crumble under one's feet. For many persons the conventional view of intuition is quite sufficient to hold them steady in their religious vocation; but for others there is always the danger of critical disillusionment, and if the disillusionment actually establishes itself, it brings with it a paralyzing skepticism which is ruinous to religious vocational endeavor. This being the case, the vocational guide is driven to get such an understanding as he can of the psychological nature of intuition, to the end that he may be able to help those who come to him for assistance to understand themselves.

For one thing, he must bring himself to see that intuition is not something distinct from all the rest of one's experience, but that it courses as lifeblood through its

whole arterial system. When intuition speaks it is but the inner voice of life; and when intuition greatly changes its course it is the register of some profound change in one's whole experience. Intuition is not a superstitious offshoot of experience of which one must become ashamed as reasoned experience develops, but it is the very essence of that experience. No full account of experience can be made which does not make some room for intuition, and surely certain phenomena of the religious consciousness can never be rightly explained apart from it. Intuition comes very near being what we have called the non-rational element in conscience. It is the primary bond between the divine and the human in us.

Two unfortunate attitudes can be taken by the vocational guide toward the element of intuition in the experience of divine call. One is that intuition is a supernaturally holy thing, and hence psychologically unapproachable. It cannot, and should not, be handled by any of our current psychological methods. Anyone who assumes this attitude sees in human experience a dualism, on one side of which the normal consciousness operates, and on the other side the awareness of the divine. Whether purposely or otherwise, he divorces these two phases of consciousness by an unbridged chasm. Subsequently the young person in whose mind he fastens this idea may through study and observation begin to suspect that no such isolated supernatural element exists. Thus the guide lays a line for that disillusionment of which we have been speaking. This is an illegitimate and disastrous method of interpreting vocational intuition and it cannot be sanctioned by any well-founded technique of vocational guidance. It is without psychological warrant and gives a false twist to the whole problem.

The other attitude is that of a guide who has himself been disillusioned and has no very firm belief in the possibility of divine intuition in any other than the most vague sense. He feels and teaches that God can approach a man only through the "total social process" and rules out the possibility of any other more immediate ingress of the divine into one's consciousness. That is, he discredits the idea that God can speak directly to an individual in the manner which has always been presupposed by "divine call." Such teaching of course cuts the very nerve of the conviction process. It utterly empties divine vocation of all its distinctive meaning.

No one is justified in ruling the intuitional element out of experience in this peremptory manner; there is too much to be said in favor of the intuitional for that.[2] But the intuitional strain must be understood in its full connection with the total experience system of the individual. The vocational leader must see this if he himself is to believe in the vocational intuition with which he has to deal, and if he is to guide that intuition into its most wholesome and harmonious expression. The discovery of the intuitional element in Christian vocation and the proper training of it will constitute one of the most difficult and delicate tasks awaiting our new technique of religious vocational guidance.

[2] For an excellent study of intuitionalism see E. D. Starbuck's article under this caption in the "Encyclopedia of Religion and Ethics." Starbuck shows how the older theory of intuitionalism broke down with the rise of modern science, and how, when faith in intuitionalism was at its farthest ebb, the tide turned and is now rapidly coming in again. The new belief makes large use of the relation of intuition to instinctive processes; it is not as dualistic as the older belief.

CHAPTER VI

MENTAL CONFLICT IN VOCATION

One does not go very far in the field of vocational guidance before encountering the problem of mental conflict. Everywhere one finds vocational square pegs in round holes using up a good part of their energy in occupational friction. This kind of mental conflict is one of the major elements in the neurotic temper of our age, and no more serious problem now confronts us than that of helping our young people fit themselves into the kind of work which they are by nature and inclination best adapted to do. This problem is particularly grave in the domain of religious vocation, and some understanding of it is a basic necessity in religious vocational guidance.

The Vocational Misfit

In outlining the principal types of conflict with reference to religious vocation we notice first the group composed of those who feel themselves impelled toward religious vocations and yet are not ready to abandon their "secular" occupation or aspiration. The reason for such unreadiness may be the pressure of circumstances, or it may be an inward conflict caused by one's inability to determine whether the religious vocation will exactly fit him. Here, for example, is the case of a stenographer, well established in a large business system, whose work had already been recognized by minor promotions and whose future was bright. He says that through a period of at least five years he experienced a constantly growing conviction that he ought to enter the ministry. He had no education beyond the high school, private circumstances

seemed utterly to block the way for getting to college, he felt that in the ministry of the present day the non-college man was severely handicapped, and he was not sure that his type of mind would fit well into the work of the pastorate. Notwithstanding all these difficulties, his conviction of call to the ministry became more and more gripping; he felt that the brakes were going on harder and harder, and his work as a stenographer increasingly showed the results of his mental conflict. His health also registered the strain in an alarming way. In spite of all handicaps he felt at last obliged to cut away from his present occupation and enter the ministry on such level as he could. This sort of case is not at all uncommon.

Somewhat related, but with a different outcome, is the case of a man who felt strongly impelled to enter the ministry but found his career-ambition getting in the road. He was in the railroad service, and aspired to gain some high position for himself. He pushed his ministerial inclinations quite to one side and threw himself with abandon into his railroad work. He was capable and soon won recognition; from step to step he mounted until he became eventually the president of the company. He was a reticent man, not given to self-revelation, except on rare occasions. But on one such occasion he was talking with a close friend in a quiet nook of his garden. Some turn in their conversation drew from him the exclamation, "Do you know, I am the biggest failure in the world!" The friend protested that his friends could never see it that way; on the contrary they thought him a remarkably successful man. But he insisted upon his statement, and when pressed for a reason for it, explained simply: "Once I felt definitely called to the ministry, and I pushed that

call aside to work out this career. Now I know that whatever I achieve along this line cannot in the long run be anything but failure." This man was, to use the familiar expression, tougher minded than the one previously mentioned; he seems to have felt his call to the ministry just as strongly, but he chose to stick it out along the secular line.

Now coming definitely within the circle of religious vocation, we encounter those who do not seem to fit well in the vocation to which they have felt themselves called. Misfits are common in the vocations within the Church, just as they are in those outside the Church. One recalls the rush of ministerial applicants for Y. M. C. A. field secretaryships in the World War, a rush so great that at one time the bars had to be put up against employing any more ministerial candidates whatever; and one wonders whether this was simply a case of whole-hearted patriotism, or in part at least an effort to gain temporary honorable release from an irksome customary occupation. Whoever walks intimately among the army of the ordained easily senses the lack of harmony in many cases between men and the work they are trying to do. When they were young they bore the ill-fitting yoke more easily, but with the passing years it becomes increasingly unbearable. They are not all so fortunate as a friend of mine who went through college determined to enter the ministry, but soon learned that he was a misfit in that work. He did acceptable work in the school, graduated creditably, and remained for an extra year's work for his master's degree. In full confidence that he had been called into the ministry, he went out, after finishing his college work, to take the usual country circuit; but he seemed never to be able to get on the wing. He confessed

that his audiences yawned on him after the first five minutes; he was shortly sent to an even poorer circuit with ever-dwindling results. He finally gave the work up and went back on the farm, where he at once began to prosper and to establish himself as an influential layman.

Another kind of conflict is that which highly idealistic persons encounter when they try to adapt themselves to very prosaic vocations. This is common in secular lines of work, and not uncommon in Church vocations. In the latter regard consider for a moment the demands of the modern pastoral ministry. Of course it has its romantic and idealistic aspects; there must be a touch of the poet in the great preacher; there must be the soul of a brother in a great pastor. But there is more than that to the modern ministry: it is a very complex occupation. The successful minister must be a scholar, a public speaker, a business manager (and sometimes promoter), a general friend of the public, and a "public-spirited" citizen. In the last particular he is expected to undertake countless "duties" pertaining to all sorts of welfare movements and organizations. Now a man may conceivably be utterly consecrated to the work of the gospel and feel divinely called to preach it too, and yet be unable to function in some of these directions. But if he takes his place in the ministry he faces all these demands, and insofar as he realizes them and knows that he cannot fill them he feels ill at ease, if not indeed quite out of place in his work. There is a persistent routine which is unbearable.

The Defeated Call

A veritable constellation of problems may be grouped together under the caption, The Defeated Call. Let me instance several typical cases.

A young woman felt herself called to be a deaconess. She came of a hard-working farming family, but managed to equip herself in a deaconess training school. She had just become well launched on her career when reverses overtook her family and she was persuaded to return home and help out. Later the care of her aged and widowed father devolved upon her, and she was unable to return to her deaconess work. Through the years this monotonous existence dragged itself along, and she often asked how it could be that the God who called her into the deaconess field seemed able to do nothing to relieve her of a situation which made this vocation entirely out of the question.

The second case is somewhat similar, although there is a considerable variation in it. A young woman related to me the stress of soul into which she was thrown when the missionary work to which she was sure she had been directly called was made impossible through a break in her health. She had felt that she was moving out along the line of her deepest life-demand when she decided to become a missionary, had schooled herself for the work with free and glad conscience, and had gone to the land to which she felt specifically called and engaged in the particular kind of mission work which she was sure was her own. But she had hardly established herself when her health began to break, and it soon became apparent that to remain in that work would be nothing short of suicide. Against her deepest longing she came back home and tried to offset the missionary conviction with milder work in the home field. She is now in a distinctively religious vocation, feels a certain amount of satisfaction in it, but confesses that there is a touch of bitterness in her heart as she still casts a wistful glance at the foreign field

to which as a mission volunteer she had given her unreserved consecration.

A third, and still somewhat different, kind of defeated call is what the subject of it herself was inclined to call the "Macedonia test." This young woman, in full confidence that she was moving out along the line of the divine Will, had elaborately prepared herself to teach Bible, finally winning her doctorate in the field of New Testament. But when she had come to the end of her school work and was looking eagerly about for a teaching position in a college, nothing substantial in the way of an opportunity appeared. She was exceedingly disappointed and confesed that her faith in the divine urge was sorely tried. Every door into her coveted "Asia" seemed to close in her face; but at last through a certain turn in circumstances she heard a Macedonian call to come over into a mission field and teach Bible in a girl's school. It had never occurred to her that her work might lie in a mission field; she had always thought of Bible teaching in an American college. But as this seemed the only door open to her she decided to enter it. She found it difficult to make emotional adjustment to this radical turn in her fortune, but deliberately decided that this was a kind of Pauline call upon which she had not reckoned, a call obstinately shaped by outward circumstances alone. She hoped to find her sense of the divine leading released after she had entered upon this strange work, but admitted that for the moment she felt "cold" and in a spiritual quandary.

A fourth, and last, type of defeated call traces to a fundamental inconsistency in the make-up of the person herself. Here, in brief outline, is the story as this young woman told it to me. She had spent a lonely childhood

on a Western ranch. An eager reader, she devoured stories of deplorable social situations in New York City, and conceived the idea (evidently through the suggestion of deaconess literature) that she ought to become a deaconess and minister to the desperate poor of the great city. Her mother, due to her own struggle against a harsh environment, did not like the idea and sought to discourage the daughter. Meantime a double career-tendency began to manifest itself in the girl's mind: the deaconess conviction and the desire to become a country school-teacher. About this time the World War came on and four of her brothers entered the service, one of whom met a gallant death. This nerved the girl to do something equally heroic and added fuel to the deaconess conviction. Somewhat desperately she made her decision at length to become a deaconess and went to a training school for preparation. But the deaconess urge did not hold the field alone; it had to contend against two antagonistic interests. On the one hand it had never completely routed the desire to be a country school-teacher; on the other it had to meet the competition of an occupation similar to that of the deaconess in a better paid and more imposing field —namely, the United Charities of a metropolitan city. The latter finally captured the distressed girl; but she still had a divided and very uncomfortable mind over her new work.

This person's experience reflected a strain running through her family line: a most confusing mixture of conviction and indecision. For example, there was a flare of conviction much like her own in her great-grandfather, although he was not so lacking in decision. He was a southern slaveholder, but became increasingly convinced that the keeping of slaves was wrong; and eventually this

conviction became so strong that he freed his slaves and moved north. This girl was not the first in her own family to feel the call of the poor in the great city, for one of her sisters was already engaged in social settlement work. The family mark of indecision registered in one sister and one brother who volunteered for foreign mission work but never found the time right to go, and in another brother who was much inclined to enter the ministry but could never reach a final decision in the matter. What influence the mother had upon these states of indecision it is impossible to say.

A specimen study of the causes which hinder those who have enrolled in religious vocations from following out their intention is given in Appendix III (p. 227), covering 117 cases of those permanently restrained from going to the mission field after they had decided to do so. The largest single item of hindrance is that of physical disability, covering 46 cases, while family responsibilities, shown under various heads, account for almost as many more. Change in religious belief, conscious lack of adaptation to mission work, lack of educational training, and a clear change in purpose total 18 cases. Other scattering figures include the rest. It is interesting to note what these persons did after they failed to enter the mission field: 25 of them became ministers, 24 teachers, 23 (women) home-makers; 13 entered home mission work, 1 represented foreign missions at the home base, and 3 became Y. M. C. A. and Y. W. C. A. secretaries. Only 25 out of the whole number turned to strictly secular vocations. Evidently a large proportion of these persons tried to compensate for their inability to do foreign missionary work by entering other religious vocations.

In this specimen study one highly important item needs

special attention—namely, the superseding of vocational by home-making plans. The report from which this tabulation is made does not make it clear whether home-making interests interfered with the foreign mission purpose, or whether the former appeared in strength only when the latter had collapsed. However that may be, the normal desire to form homes does interfere with all sorts of vocational interests and plans on the part of young women. I recall a comment upon this matter made to me by the distinguished president of a woman's college who had always been noted for his eagerness to turn the attention of college young women to the need of the mission field. He said that in his earlier presidency he had urged young women to enlist as missionaries for life, but found that this automatic shutting off of all plans for a home caused a great number of them to demur or positively balk. Gradually he came to their point of view and saw that their reaction was natural and right, and eventually he abandoned the life-service appeal in favor of term-enlistment, the young woman's missionary obligation beyond the limit of her term being conditioned wholly by her willingness to reënlist. He said that he found the term-enlistment idea much more appealing. Often young women who were not at all willing at first to enlist for life kept reënlisting until they had comfortably settled themselves into a lifetime vocation, whereas others enthusiastically served out the term of their enlistment and then turned to the establishment of a home.

It seems to me that this term-enlistment plan might advantageously be tried out in the general ministry of the Church, as well as in the missionary vocations. It would give a young person a chance to try himself out and make such adjustments as he saw fit at the close of his term.

As the present plan runs, unless a minister's health breaks or there is some other equally compelling reason for changing his vocation, it is deemed more or less a disgrace for him to "leave the ministry." It ought not so to be; sometimes it is a highly desirable thing that a person who after diligent trial finds himself unadapted to the ministry should turn to other work. On the other hand, many a young recruit who hesitates at the outset to pledge himself for life would be willing to enlist for a term of, say, five years, and if he found himself vocationally well adjusted would then be willing to reënlist. This term-enlistment plan would also provide the Church with ample opportunity to test out its recruits in a sufficiently long novitiate to determine whether or not it deemed it advisable to encourage them to remain longer than the initial term in their experimental vocation. If it were decided either by the Church or the individual that the experiment should no longer be extended, any special training taken for the vocation need not be wasted, for it would enter into the equipment of a very useful layman.

The Mixed Call

In the foregoing cases of defeated calls there is evidently a mixture of vocational motives and aspirations. Mixed calls are common in both religious and secular vocations. Just what I mean by the mixed call will, I trust, become clear in two further cases which follow.

A young man about twenty-four years old, after a protracted struggle of mind, yielded to the call to the ministry. He came from a steady-going orthodox Protestant home, always loyal to the Church and reverent toward its ministry. He had had every incitement in his upbringing to become a conscientious and steadfast Christian, but he

was never encouraged in his home to enter the ministry. There were two principal reasons for this failure. One was a bitter struggle against financial ruin through which the family went at the very time when he began to experience the conviction of call, so that the fear of poverty was driven into the soul of the whole family like a branding iron; and it was consequently intolerable that the one son and brother should think of launching upon a poorly paid beginner's ministry just at the moment when he was getting his feet solidly set in a business career. The other was the feeling on the part of the family, as well as of the young man himself, that he was emotionally unadapted to the work of the ministry.

There was a further subjective element equally disconcerting. The young man could not quite reconcile himself to the pastoral ministry as he had observed it. He believed in the pastorate with his whole heart, but he could not feel that his own nature was fully in line with it. Some of his Church friends suggested that this was a subterfuge, and that the real difficulty was that he was rebellious against the will of God. He could not rationally analyze his state of mind and concluded that his friends must be right. He decided that his own feeling was very likely misleading and that the pastoral ministry would satisfy his inward demand. When he moved out along the line of this decision and accepted his first pastorate he did feel some easement of conscience, but gradually came to see clearly that although he put his whole strength into his work he was only moderately effective; there was a great leakage of energy through mental friction. Subsequently he resolved the difficulty by training himself for a special kind of ministry in which the preaching-teaching combination took the place of the preaching-pastoral work.

As he looks back upon this struggle for vocational adjustment, he says he now thinks that the fear of financial submergence was a heavy factor in his hesitancy to enter the ministry, but he is positive that a strong twist in his own nature and aspirations was an even weightier consideration. His experience had the twist of a double-stranded rope, one strand of which was a native love of teaching and a half-realized desire to become a teacher reaching as far back into childhood as he can remember; the other a constantly growing conviction that he ought to preach and that he could not clear his soul otherwise. When he tried to clear his vocational problem in terms of teaching alone, the preaching conviction always came to the top, as though you revolved a piece of rope so that the under-strand kept coming up; and when he tried to clear it in terms of preaching alone, the teaching disposition came up for consideration in the same way. The pastoral ministry did not satisfy the demands of this twisted-up complex vocational motive, and some other kind of ministry had to be devised that would answer better.

The other case is that of a young man who has combined the religious motive with an ingrained desire for a musical career. He came of a strongly religious family of somewhat divided interests. The father belonged to one denomination and the mother to another, with the children divided between them; the father was opposed to the training of a boy in music, but the mother encouraged it. The mother, herself moderately well educated, greatly desired her children to become well schooled, but she was as much set against a "stage" career in music as the father, both being of a puritanic disposition in this regard.

The first marked interest in a religious career came in

the boy's life when, as a college student, he attended a great Student Volunteer Convention in Kansas City. "Here," he writes, "I first caught the meaning of 'service.' I did not then volunteer (*i. e.,* for work as a missionary), but I have never been able to get away from the influence of this convention." He attended a subsequent convention in Blue Ridge, N. C., on an engagement as a singer, and found the disposition to volunteer again coming to the surface in his consciousness, although he could not see his way clear to do so. Later he came to Blue Ridge again on a similar singing engagement, found the further accentuated missionary incentive now irresistible, and volunteered, "If it is the Lord's will." Running through this story, however, is his ever-growing desire to be a distinguished singer. He realized his lifelong ambition to become a paid Church singer; a repressed yearning to "go on the stage," always inhibited in the boyhood home, received a stiff blow from the Student Volunteer conviction; he tried to combine the musical aspiration with work in religious education as a member of a church staff; he later entered a divinity school to prepare for the ministry, but soon became convinced that there was not sufficient ground for this kind of work in his natural gifts and inclinations; he then changed his course and took a master's degree in religious education, choosing for his thesis subject, "The Place of Music in Religious Education."

Now comes a high point in his musical career. His vocal achievements brought him to the attention of certain musical authorities and he was given a try-out in the stellar rôle of an opera with a highly religious motif. This religious strain seemed to him to lift the opera above the level of a worldly "stage" performance, and he

threw himself into the part with the greatest enthusiasm. So well did he succeed that the way was opened immediately for him to go into training for grand opera. This opportunity aroused a great struggle of mind, but the religious vocation motive held its own against the stage and he went back into church work as a musical leader and religious education specialist. Here is his last word: "Since I caught the vision of 'service' at the Kansas City convention I don't believe I ever should have been happy on the stage or in any strictly professional musical career." Nevertheless he remains a great lover of the opera and attends it whenever he has opportunity to do so.

Pattern Minds and Others

Dr. Arthur Holmes has an interesting chapter on "Misfits" in his volume, "Controlled Power," [1] in which he compares the pattern-minded individual with the wooden meat skewers which farmer boys years ago used to make around the family fireplace. The boys, he recalls, first split out long slender pieces of oak or hickory, pointed them at one end, and whittled them roughly into cylindrical shape with a jackknife. Then with a mallet they drove the rough-hewn pegs through a round hole in an iron die, and, behold, they came out as skewers, smoothly finished and ready for the market. Some lives are like that. They are roughly hewn into whatever shape they are to take by circumstances; they are driven by the heavy mallet of necessity through the iron hole of some conventional occupation; and they come out well polished, conventional workmen. They take the form of a certain trade, or business, or profession, and they look just like

[1] Boston. 1924.

everybody else who has been driven through the same iron hole. They are skewer people, pattern-made, and some of them sit in the pews and some of them stand in the pulpit. You can tell the theological seminary which many preachers have attended by the mold in which their thoughts are cast; they are skewer-minded, pattern-made preachers.

I would not say a word against this kind of individual if this is the kind he naturally is. Meat skewers are a necessity and very useful; we could not very well do without them. But the grain in some lives will not stand being driven through an iron hole by a mallet. They are so constituted that they will split to splinters before they will take the form of any ready-made mold. To change the figure, they can no more wear a ready-made occupation than a man of unusual proportions can wear a ready-made suit of clothes; they have to have a certain amount of tailoring to give their personalities an occupational fit. Vocational guidance ought to go into this tailoring business, endeavoring to fit professional modes to personal necessities quite as much as shaping young life to fit existing molds.

Now to glance at this problem from a slightly different angle let us substitute for our term *pattern-minded* the less exact, but in some sense more suggestive, term, *simple-minded,* and set up for its antonym the term *complex-minded*. At once a distinction must be made. From the foregoing paragraph it may be inferred that I mean by the non-pattern-minded those who are geniuses. I do not want that suggestion to go too far. I do not mean to leave the impression that the pattern-minded are necessarily weaker characters than the non-pattern-minded, for that is certainly not the case. There is good oak or

hickory in many a pattern-minded person and skewer-minds stoutly pin society together. Some persons with more original minds have less caliber than some with conventional minds, and they amount to nothing more than querulous eccentrics. The mere distinction between mental simplicity and mental complexity does not in itself say anything about relative mental strength, nor does it say anything about relative excellence; it only notes a difference in types of mind.

By the simple mind I mean the type which is not only able to adjust itself in a rather passive fashion to the existing environment and work through set patterns of vocation, but is also capable of being so heavily dominated by one major interest or conception of duty as practically to inhibit any others which conflict with that one. Its very narrowness, its ability to work without chafing within the banks of a conventional line of work, is sometimes the secret of its effectiveness and great power. It is a narrow but swift mill race energetically turning a tremendous power wheel. It is the sort of mind that makes a good party man in politics or stanchly conventional churchman in religion. By the complex mind I mean quite the opposite of all this. It is the type in which many conflicting interests and concepts of duty register. The conflict may become so great that it is impossible for the subject to give undivided allegiance to any one interest, ideal, cause, or standard of duty. Such a mind harbors all sorts of incompatibilities; it is the kind of mind which obliges a Maupassant to confess that he utterly fails to make out what manner of man he himself is.

The highly complex mind often flashes brilliantly against the more prosaic simple mind; but unless it can be brought within some working bond of unity and held by

a high degree of loyalty to some central interest, cause, or person, it runs out in all sorts of curious ways and often fights against itself when its diverse interests clash with each other. There is a place for originality in every vocational field, but originality running wild cannot be caught successfully in any vocational system. It may have the grain of prophecy in it, but it lacks the constancy to bind itself to those slow, laborious processes of labor out of which a Christian civilization can rise.

The Problem of Character Integrity

Without doubt the simple mind bespeaks a solider personality, though less brilliant, than the complex mind. Of the man with a complex mind it may often be said that he is a "double-minded man, unstable in all his ways." The simple mind usually has a tighter character weave than the complex mind. The former has to guard against becoming too tightly woven, knotted, and crinkled in the process, the latter against becoming slazy.

It is this process of character weaving that Professor Woodworth has in mind when he writes: "Though the individual is always in one sense a unit, there is a sense in which he needs to achieve unity. His various native tendencies and interests do not always pull together, and in fact some necessarily pull against others. So that we sometimes say of a person that he is behaving so differently from usual that we should not know he was the same person. We may speak of one person as being well integrated, meaning that he is always himself, his various tendencies being so coördinated as to work reasonably well together; whereas of another we speak as

poorly integrated, unstable, and uncertain quantity."[2] Such integration, or unity, Woodworth thinks, is achieved partly by selection from among conflicting impulses, partly by coördination, and partly by judicious treatment of those impulses that are denied. The process has its social aspect, which Woodworth treats much in the manner of William James, when he says: "The self, expanding socially, may expand in more than one direction, with the result that the individual has in a sense two or more selves, one for his business, one for his home; and it may happen that the instincts and interests dominating the individual in these two relations are quite different, so that a man who is hard and grasping in business is kind and generous to his wife and children." Usually this division of the "selves" does not represent a very serious fracture in the Self, but sometimes it does. Conflicting or competing interests in some cases keep a person at war with himself continually, and he feels at times moved to cry out with the Apostle Paul: "O wretched man that I am! who shall deliver me from the body of this death?" If such a division goes far enough, it becomes distinctly pathological, and we have all those abnormal developments which we attribute to the "divided self."

As we view this process of the building up or tearing down of Self through association (integration) and dissociation (disintegration) we ask what it means in religious experience, and especially in the province of divine vocation. Among the many conclusions that might be reached certainly the following stand out distinctly:

[2] "Psychology, A Study of Mental Life," pp. 558 f. Henry Holt and Company, publishers.

1. *The growth of conviction has a direct relation to the process of mental association.* Perfect conviction must play through perfect association; and whatever interferes with the normal development of the latter tends to blur, if not quite eradicate, the former. This applies to any sort of conviction, and most pointedly to the conviction of divine vocation.

2. *The association, or integration, process goes much deeper in the psychic system than a mere association of ideas; indeed, it goes much deeper than all consciousness.* Ribot found that it pervaded the whole emotional life of man, and Woodworth made it the foundation of all personality. Integration, unification, association (the words are synonymous) is a process which works itself out in the midst of all our natural tendencies, aptitudes, and impulses, and through all our habit systems. Sometimes it has to unmake what has been wrongly made up in our mental structure, untangling snarls into which our natural life-forces have got themselves tangled up. Now, if the conviction-tone of life rises or falls with the degree of unity or integration which we have attained, as we have suggested, it cannot be changed much without working through the entire mental system of which it is a manifestation. It is foolish to try to build up conviction through reasoned ideas alone, or to reform convictions wholly on the level of reasoned ideas. We must use what reasoned approach we can, but we have to go deeper than clear reason; we have to get down into those depths of personality which can be reached only through suggestion, and often highly indirect suggestion. This matter of suggestion in itself is one of the important problems with which vocational guidance has to grapple.

3. *Ideally character should form about one well-defined center, although a rich marginal content is always to be desired.* But actually mental association often establishes itself about two or more rival centers, thus involving the mind in a conflict of interests and aspirations most difficult to handle. This is exactly what happens in the case of complex minds. The task of erecting a single, though perhaps richly differentiated, center of interest and loyalty around which the mind may weave its fabric of character is one to which religious education has to devote most of its energy. In its social aspects the growing character, if it is to be really Christian, must find its principle of organization in the kingdom of God; its slogan must be, Seek ye first the kingdom of God and his righteousness. In its inward, that is to say its subjective, aspects it must center in its own significance as a child of God. Once this manifold center is established, the right orientation for the conviction of divine vocation is made possible, whether in its broadly practical or its highly specialized aspects.

4. *The association, or integration, of character derives its biological principle of formation from inherited strains over which education has little or no control;* and dissociation when it is traceable to this source is a pathological state for which education has very little remedy. But much of the dissociation with which the vocational guide comes in contact is not so deeply rooted as this: it is more superficial in its origin, and it can be corrected. Here vocational guidance has to learn many lessons from the science of psychiatry.

5. *It is true that worldly, or selfish, interests and career-aspirations contribute greatly to mental conflict in Christian vocation. But a hardly less weighty contribution is*

made by wrong suggestion on the part of the adult generation to youth. Our older theories of divine vocation were very autocratic; they thought of God's call as arbitrary and almost wholly unconditioned by a person's natural interests and aspirations. In line with these theories we have often dropped strong suggestions into the minds of young people as to what God's will in their lives is, and some of these suggestions have been utterly foreign to the natural experience of those into whose minds we dropped them. Nevertheless they took root and grew, and when they matured they revealed themselves as misshapen convictions which were not and could never be whole-heartedly backed up by the nature of the young people themselves. The result of this abnormal growth has been mental conflict, war between the central drives in the young persons' life-interests and the foreign suggestions for which we, their elders, were responsible. Prevention is the best cure for this kind of conflict. We must study a young person's nature exhaustively before we dare to suggest to him what we think God's will in his life is.

6. *Finally, not a little of the mental conflict through which Christian young people go is due to the struggle between their own Christian idealism and the selfishness of their elders.* It is easier to say, Lord, Lord! in public worship than it is to give our sons and daughters to the hard and self-sacrificial toil of the kingdom of God. We, their parents and older friends, as Christians freely speak of "carrying the cross"; but this is one cross which often we stubbornly refuse to bear. Sometimes our obstinacy is due to the softness of the times upon which we are fallen; we do not want our children to miss the mate-

rial good things and luxuries with which our age is flooded. But sometimes it is the bitter fruit of our own hard experiences which we do not desire to bequeath to our children. We promised ourselves when they came into the world that they should never have to go through the flint mill as we did. But whatever the cause of our unwillingness, there is still that cross standing in our way as Christians. When we touch Gethsemane in our prayers we can never come through with our Christ until like him we cry out, "Nevertheless, not my will, but thine be done, O God!" We can never teach that prayer in its deepest meaning to our children until we have learned its deepest meaning for ourselves. They are eager youth; and they are trying to read the secret of the Christ life in our eyes and in our attitudes. What they read there in no small measure will determine what their career-conviction will be.

CHAPTER VII

THE ENVIRONMENTAL FACTOR

"A MAN'S nature and the changes that take place in it," to quote a summary of Thorndike's theory, "may be described in terms of the responses—of thought, feeling, action, and attitude—which he makes, and of the bonds by which these are connected with the situations which life offers. Any fact of intellect, character, or skill means a tendency to respond in a certain way to a certain situation—involves a situation or state of affairs influencing the man, a response or state of affairs in the man, and a connection or bond whereby the latter is the result of the former. . . . What a man is and does throughout life is a result of whatever constitution he has at the start and of the forces that act upon it before and after birth. I shall use the term 'original nature' for the former and 'environment' for the latter. His original nature is thus a name for the nature of the combined germ-cells from which he springs, and his environment is a name for the rest of the universe, so far as it may, directly or indirectly, influence him." [1]

Something of this interplay between original nature and environment has occupied our attention in the preceding chapters, with perhaps more emphasis upon the former than upon the latter. In the present chapter we shall focus our attention upon the environmental factor. In doing this we shall pay considerable attention to actual cases of

[1] Park, R. E., and Burgess, E. W., "Introduction to the Science of Sociology," pp. 73-75. Chicago. 1921.

religious vocation, gleaned partly from biographies and partly from questionnaires and other forms of case reports. (See Appendices, pp. 199 f.)

Environmental Magnitude

A glance at the facts displayed at the close of this volume reënforces our common observation that the magnitude of a molding environment in one case is often widely different from that in another. In some cases, the conditioning factors are so wide-ranging as to constitute nothing less than a cosmic environment, whereas in others one need go little farther than the local environment to find the stimuli which have evoked a conviction of divine vocation. As examples of response to cosmic environment we may cite the cases of Saul of Tarsus, Francis of Assisi, Martin Luther, John Wesley, Henry Drummond, David Livingstone, Phillips Brooks, Henry Ward Beecher, and Frances Willard.[2] There was something in these characters which vibrated to world-shaking and epoch-making forces.

Saul of Tarsus responded to the dominant notes in the life of the Græco-Roman Empire; Francis of Assisi was the "incarnation of the Italian soul at the beginning of the thirteenth century"; Martin Luther was charged with the social and religious forces which were flashing like lightning through the storm-charged atmosphere of sixteenth-century Europe; John Wesley was the living soul of a social renovation which sober historians have declared saved the English people from the ravages of a French reign of terror; Henry Drummond vibrated to the revolution of thinking going on in his day in the

[2] See a synopsis of studies of these lives in Appendix I.

realms of science, historical criticism, and social philosophy; David Livingstone caught in his veins the awakening pulse of the Christian world to the larger meaning of missions, missions in their more statesmanlike significance; Phillips Brooks felt in his own soul the throb of agony which was running like a vein of fire through the consciousness of the Christian world, as it fought with its back to the wall against the terrific onslaughts of nineteenth-century materialism; Henry Ward Beecher gave voice to the universal cry of a baffled and beaten humanity struggling its way into self-realization and freedom; and Frances Willard, "the greatest woman philanthropist of her century," felt the tug of a half-submerged world of suffering humanity upon her marvelously chivalrous spirit.

It is impossible to interpret the calling of such natures as these in commonplace and provincial terms; they belong to the greater spiritual magnitudes; they are solar personalities who make their orbit around no lesser sun than that cosmic center of all spiritual values, Christ himself.

Take, for example, the case of Luther. His work thrills through the whole social nervous system of Europe and lends meaning quite as much to the political and social revolution of the sixteenth century as to the religious reformation which bears his name. Luther's was a cosmic task, and it involved his soul in a cosmic struggle; for when a man like Luther takes into his own soul the hurt and pain of a whole people, he has to fight out in his own consciousness the conflict of the whole age in which he lives. He cannot avoid sharing the travail pains of a generation giving birth to a new fundamental concept of the essential meaning of life. One imagines that out of an analogous travail did the primeval fire mist bring

forth its first great whirling suns, which in their turn set planets whirling in their orbits about them. Souls like Luther's are born of the fire mist, and never of its derivative suns; they achieve solar personalities, and they set lesser personalities moving about them in planetary systems. But mark you, it takes a cosmic struggle to release such a solar personality as Luther. If there had been no sixteenth-century travail of spirit in the life of Europe, the monk of Wittenberg would be a forgotten name in history; but on the other hand, if there had been no Lutherlike personality to bring the new soul of Europe to birth, the Reformation would utterly have failed of issue. Such a personality as Luther's is not the product of situation alone, however stupendous the situation may be; nor is it a matter of response alone, for the greatest genius sleeps until it is challenged into struggling life by a shocking situation: it is the product of interaction between a potentially great personality and a situation charged with possibilities for that kind of personality.

The difference of magnitude in environmental appeal is well illustrated in the contrasted cases of John Wesley and Francis Asbury. (See pages 203-205.) Wesley was certainly a "solar" personality. He underwent an unspeakable agony of soul to bring the English people to a new birth of spiritual consciousness and imperative. As he passed through this almost unbearable Gethsemane he felt within his own soul the burden of the spiritual deadness of England. By what mental suffering he eventually emerged into that freedom of spirit which could launch the Methodist movement is known to all readers of English history in the early part of the eighteenth century. To achieve such a quickened spiritual consciousness in-

volved Wesley in a psychic revolution almost incomprehensible to lesser men; and when he had at last achieved it, he could speak to a whole race whose spiritual battle he had fought out in his own life. That was the making of the first Methodist; and Methodism as it was embodied in the experience of Wesley was the inmost life of that social and spiritual regeneration which meant the salvation of Great Britain, not to say the Anglo-Saxon world. It was a new creation, a prophetic new birth, of cosmic reach and significance. It was the fire mist out of which a tremendous solar personality emerged around whom a planetary system of kindred lives soon began to move.

And such a planetary life was that of Francis Asbury, faithful Wesleyan preacher, first in England and then in America; himself a prophetic soul of second magnitude, but not of first. It is only fair to say that Asbury was as truly Methodist as Wesley himself, and as loyally devoted to its genius and labors too. But Asbury was not he who had brought forth Methodism; he found a Methodist consciousness already alive and waiting for him, when as a mere lad he was inducted with little difficulty into that which it had cost Wesley years of spiritual labor and struggle to achieve. He was a planet revolving about its greater sun. He was played upon by an environment much more limited in range than that which aroused Wesley, and yet he responded to his stimuli as truly as Wesley did to his.

A situation becomes an individual's environment only in proportion as it can make its appeal to something in his own nature. In a given situation many elements may arouse response in one person, making it for him a

true and rich environment, whereas few or none of its elements may provoke any reaction from another person. For example, countless other Germans found themselves in the same general situation in sixteenth-century Europe as Martin Luther; but it did not make the same appeal to them, because they did not have Martin Luther's power of response. Luther's environment in that epoch-making time was tremendous, because Luther's ability to feel the challenge of the situation was wide and deep; but many, many other clerics in his day lived in a little, cabined world, never sensing the forces which were thrilling Luther's soul. Other clergymen with an Oxford background lived in the England of Wesley's day, but they did not respond to England's abysmal need as he did. Other pastors walked among the poverty-stricken of London even as did William Booth, but none of them responded with his world-vision and world-passion for the poor, the maimed, the halt, and the blind. That is to say, in every case whatever the situation may be, its power to stimulate vocation is conditioned by the nature of the person to whom it appeals; but no less is the original nature of every man, however rich in potentiality, dormant until it is roused to wakefulness, activity, and growth by some challenging situation which becomes for it an environment, a living atmosphere.

But here a modifying word must be said with reference to "solar" personalities. In estimating the whole situation which calls forth a solar personality, it is true that we must take into account the wide environmental range of which such a personality is capable; but we must not overlook the fact that the greatest personalities are conditioned also by those lesser environmental media through which they must form their contact with the larger world.

This fact can be illustrated by the two cases just mentioned. Luther, the religio-social genius of the sixteenth century, would never have come into being had it not been for the influence of the sturdy, intelligent, spiritually sensitive peasant home in which he was reared; and quite as truly would he never have arrived at his distinguished position apart from the quiet but exacting discipline of the Augustinian monastery within whose walls he lived the life of an inconspicuous monk. And Wesley, master-spirit of the spiritual renaissance of England, would have been impossible but for Epworth rectory, with its depth of character-soil, its clear light of the Spirit, and its fresh and vigorous intellectual breezes, together with the later student years in Oxford and the spiritual experiment of the Holy Club. The towering Sequoia is a lordly tree, sending its branches far up into the expanse of the upper air, and yet its roots are buried deep in the same soil as the slenderest little sapling, its leaves are bathed in the same sunlight, and its life comes from the same familiar atmosphere. And so it is with the spiritual giants of our race: they root in the same soil as the rest of us, they grow under the same light, they breathe the same atmosphere. But they outgrow the rest of us, because the nature of the giant is in them.

Now we turn to a closer study of those environmental influences which play through all who enter Christian vocations, whether they be the humbler or the greater figures among the servants of the Church.

Home Influence

In Appendix I twenty-one cases are reviewed. These cases were selected with only one requirement in mind—namely, that they should represent as wide a range of vo-

cational experience as possible. They were not chosen with any reference to the stimuli to which the various persons responded, but only with reference to the variety of service rendered and the magnitude of life revealed. No weak characters were included, but still there is a great range in their ability, influence, and kinds of work. There are not enough of these cases to establish any laws by the statistical method, but they afford, nevertheless, abundant suggestion of what such laws when they are established may be expected to reveal. And in no particular are they more suggestive than in the revelation which they make of the debt which most of these persons owe to the homes in which they came to manhood and womanhood.

In these twenty-one cases we observe the following unfavorable home features: *Case 1, Zoroaster:* home life little known; but we are not obliged to conclude that there was anything in his home life which induced him to rebel against the current religious practices of the period as he did. *Case 3, Francis of Assisi:* his father a worldling, ambitious for social position, and out of sympathy with spiritual interpretations of life; his mother timidly pious. *Case 9, Charles G. Finney:* no religious influence in the home. *Case 10, the Earl of Shaftesbury:* parents worldly, frivolous, irreligious; but a religious element in the child's home life supplied by a devoted Christian servant. *Case 11, Mary Slessor:* we might have noted that her father was much addicted to drinking and had no positive religious influence in the home; but her mother exercised a strong and rich religious influence over her children. Even among these unfavorable cases, making a total of five out of twenty-one, there is only one in which there was no positive religious element in the child's home life;

the other four reveal some strain of religious influence. With these five exceptions, the whole list shows a uniformly strong religious stimulus in the home atmosphere of the developing childlife. I have recently gone through questionnaire returns from something more than a hundred Methodist ministers and find that the line of home influence runs almost exactly where it does in the above cases; and I am confident that a thousand cases, drawn from all sorts of denominations, would not cause the line to vary much.

A somewhat different aspect of home influence is exhibited in Appendix II, concerning local influences bearing on the enlistment of five hundred Student Volunteers. In this report it appears that only about twenty per cent of the volunteers refer to home influence as entering into their decision to offer themselves for missionary work. These are young people already in college and rapidly approaching the moment when they will have to launch out upon their life work. This is an unaccountably low percentage as compared with other case facts gathered in these appendix materials; it is significant, but not fully conclusive. Doubtless many others on the campus at that same moment were contemplating religious vocations who would accredit their homes with a predominating influence in their decision; and certainly the general set of character which made these Student Volunteers amenable to the missionary suggestion was largely traceable to their home life, even though the specific missionary suggestion did not come from the home itself. But with full allowance for these possibilities in favor of the home, it still remains a grim fact that the average Christian home does not encourage its young people to entertain the idea of becoming missionaries. It is very rare indeed to find a

home like that of Mary Slessor in which the mother constantly prays that a child may become a missionary. One recalls the classic story which the late Bishop Henderson used to relate of the parents in one supposedly stanch Christian family who bitterly opposed their daughter's going as a missionary to the Philippine Islands, but later on, when she had not only given up the missionary conviction but with it almost all vital grip on the Christian life, were not only complacent, but even enthusiastic, over her going to the Philippine Islands as the fashionable wife of an army officer. It cannot be doubted that in a great majority of cases in which young people out of Christian homes resolve to offer themselves for work in the mission fields they have to climb over the latent or expressed hostility of their parents to do it. And yet the very tendencies which have culminated in the missionary motive have been engendered in the selfsame homes!

We turn now to a study which I made several years ago of 54 cases of young people (both men and women) in training for the vocations of the Church (see Appendix IV). These tables were compiled from answers to a questionnaire concerning both subjective and environmental elements in their religious vocational motive. The reports came from a somewhat picked group in which every person had given serious attention to the claims of the religious vocations. They did not all have the same feeling of divine compulsion in their career motive, for some experienced a Pauline conviction of call, whereas others were not sure of any divine call whatsoever, and some were in between these two extremes. But they were all alike in this particular, that they had without exception come to an unusually high level of attention to the claims of religious vocation.

Tabulation "E" analyzes home influences at work helping these persons to form a decision; and in this tabulation the figures are purposely compiled from two points of view. The first block shows the religious condition of the homes out of which the individuals came, without regard to the attitude of these homes toward enlistment in religious vocations. Here it will be noted that 38 out of the 54 homes (that is, nearly three-fourths of them) were strongly religious, as against only 14 (or approximately one-fourth) which were neutral in their religious emphasis. In only one case was the home actually hostile to the religious life. In the second block evidently some of the homes marked religious in the first block were not favorable to their young people entering religious vocations, for only 34 of them favored the call, as against 38 professedly religious homes in the former count. It may be that the discrepancy is even stronger than this, for some of the homes favoring a church vocation may be among those previously shown as neutral in their religious emphasis. Occasionally a neutrally religious home is willing that one of its young people shall enter religious vocational work, on the ground that the religious vocation confers something of social distinction. It is also noticeable that among these 54 cases, nearly half these persons were more or less inspired in their choice of a religious life work by the example of some one similarly employed in the family connection.

Several years ago, this word came from the Commission on Life Service of the Methodist Episcopal Church: "I have been making a note of the question on our blanks, 'Are your parents favorable to your decision?' Out of 312 answers 277 were favorable and 35 were opposed. Of this number there were 170 women, 148 of whom were

favorable and 22 opposed, and 142 men, 129 of whom were favorable and 13 opposed. It would seem from these facts that parents are now favoring the idea of their children going into religious work." About that same time the official publication of the Cincinnati Area of the Methodist Episcopal Church advanced the same idea, saying: "Recently we have noticed a marked change in the attitude of parents toward the enlistment of their sons and daughters for world-wide service. Parents seem to be swinging back to the Old Testament attitude of looking with righteous pride upon the call of their children to Christian service." These sentiments appeared about the time the Centenary Movement was in full swing, and I suspect that the increasingly favorable attitude of the parents was due to the strong interest just then running through that missionary movement of the Church. It is very doubtful that the favorable attitude kept growing, or that it even held its own, when the interest in the Centenary Movement subsided.

It may appear that the foregoing facts constitute an adverse criticism of the Christian home with reference to the enlistment of young people in Church vocations; and to a considerable extent that is true. But as we have shown, even in homes where specific support of vocational enlistment has been withheld, the general Christian tenor of the home has meant much in the generation of that quality of life and mind which issues in the conviction of divine call. In general we may say that while there are notable exceptions to the rule, the religious condition of the home greatly influences a young person's decision about entering the vocations of the Church, and the proportion of enlistments coming out of irreligious homes is very small, indeed almost negligible.

Church and Kindred Organizations

Again referring to our twenty-one typical cases, and especially those most nearly related to our own times, we note that school and other like influences played a large part in the formation of vocational conviction. But no one of these agencies, and indeed not all of them together, can rival the local church. Admittedly the Church by no means exercises this function as strongly or as expertly as it should, but it nevertheless continually sends powerful streams of suggestion into the formation of career plans for both the "sacred" and the "secular" vocations. As for recruiting the vocations of the Church, we must not overlook the part played in recent times by the young people's societies and movements within the Church, and especially the marked influence of their conferences and conventions in this direction. This predominance of Church influence may be questioned by those who lay great stress on the vocational pressure exercised by the Y. M. C. A., the Y. W. C. A., and the Student Volunteer Movement, the last-named organization being regarded by many as the strongest single agency in Protestantism for recruiting workers for the mission field.

Appendix II reveals the fact that of the five hundred cases of student volunteers reported about five per cent were influenced by the Y. M. C. A. and the Y. W. C. A., a similar percentage by general church religious conventions, eight per cent by young people's conventions and conferences, and about 25 per cent by gatherings of the Student Volunteer Movement. But the 54 cases reported in Appendix IV tell a different story. Forty of these cases report a positive influence from their childhood church associations; and one may suspect that much the same proportion of Student Volunteers would have reg-

istered home church influence if they had fully analyzed their own history. It is a plain fact that the Church has been woefully deficient in its technique for developing its young to the point where an enlistment in religious vocation becomes a normal and reasonably predictable procedure. But it is an equally plain fact that the Church has been the generator of those impulses and sentiments which other institutions have capitalized in the building of their religious vocation technique. When one considers the influx of Christian influence from the Church into the home, the most prolific source of religious vocational incentive, we may conclude, I think, that the Church takes precedence even over the home as the source of Christian vocational idealism and motive. What might not the power of the Church become if it were ever to undertake seriously the building of a thoroughgoing technique for this purpose! Some indication of this possible power can be seen in the work done by Epworth League Institutes and Assemblies in recent years. With a very loosely woven technique, the Epworth League, once it set its hand definitely to this task, increased the volume of volunteers for the vocations of the Church prodigiously in a very short time. In this connection we pause to note an item furnished by the Student Volunteer Movement (Appendix II), to the effect that 57 per cent of the Student Volunteers claim that their decision was influenced by Student Volunteers now in college. The conclusion reached by the Student Volunteer Movement office is that "since no one was included in this latter category unless the statement was so distinct as to be unavoidable, it is an excellent comment on the self-propagating power of a clearly formed life decision." The conclusion is valid, but it is not the whole truth. The larger truth

undoubtedly is this: not only does a clearly formed life decision tend to propagate itself, but it gains in strength of suggestion when the person who has made the decision belongs to an organization whose chief aim and controlling idea is such propagation.

One may draw a similar conclusion from quite a different source, this time with the Church itself as the propagating organization. I refer to the recruiting of missionaries by the Moravian Church. The Moravians have always been missionary-minded, indeed so strongly so that we think of the missionary motive as their central principle of organization. Consequently we are not surprised to learn that the Moravian movement has sent out a larger percentage of its young people into missionary work than any other church in Christian history. Not only so, but it has succeeded in inspiring them with the utmost heroism in their missionary endeavors. Authentic cases are on record where young Moravians became so intense in their zeal that they offered themselves as slaves in order the more effectively to carry the gospel message to slaves.

A similar intensity of missionary zeal has marked the Church of Jesus Christ of Latter-Day Saints (commonly called the Mormon Church), with a similar effect in the response of its young people. In 1923 it was reported that in addition to the salaried workers of the church there were two thousand Mormons engaged in missionary enterprise on their own expense, and that number has probably increased by now.

We may definitely conclude that the vocational motive among Church young people bears a direct relation to the stress which the Church lays on its vocational appeal. Whenever the Church and its constituent homes organize definitely to promote the conviction of divine vocation,

they may ask what they will and it shall be done unto them. We know the independent spirit of youth in these days, but we know also the great dependence which youth still has to place upon the older generation for its vocational ideals. We must encourage the right and responsibility of youth to choose its own career path, but the adult Church cannot shirk the responsibility of helping youth make its rightful discovery of the road it must travel to work out its own high destiny. To discharge this responsibility, the Church must employ a technique of suggestion, in many ways highly indirect and in all ways difficult and delicate to construct, as well as a technique of direct instruction. This will require much experimentation at the hands of highly trained experts and a long period of time for its full development, but it can be accomplished once the Church becomes thoroughly awake to its vocational problem.

Unconscious Environmental Influence

John Dewey has pointed out that the "unconscious influence of the environment is so subtle and pervasive that it affects every fiber of character and mind."[3] For example, a child acquires its mother-tongue largely through unconscious imitation, but once his consciousness has been thus developed, his early language "set" is bound to establish itself in all his developing propensities for speech. "While speech habits thus contracted may be corrected or even displaced by conscious teaching, yet, in times of excitement, intentionally acquired modes of speech often fall away, and individuals relapse into their really native tongue." The same ineffaceable impression is made on

[3] "Democracy and Education," p. 21. New York. 1910. The following quotations are from pp. 21 f. The Macmillan Company.

the child's mind by the atmosphere of manners in which he grows up, and by the moral tinge of that atmosphere, for "manners are but minor morals." Unconscious indeed the child is of the significance of this atmosphere which he breathes into his very being, but none the less truly does it shape his life for him. In some degree his major morals are also formed in him by the same unconscious, or at most semi-conscious, process, and in this direction "conscious instruction is likely to be efficacious only in the degree in which it falls in with the general 'walk and conversation' of those who constitute the child's social environment." In a similar manner good taste and æsthetic appreciation develop. "If the eye is constantly greeted by harmonious objects, having elegance of form and color, a standard of taste naturally grows up. The effect of a tawdy, unarranged, and overdecorated environment works for the deterioration of taste, just as meager and barren surroundings starve out the desire for beauty. Against such odds conscious teaching can hardly do more than convey second-hand information as to what others think. Such taste never becomes spontaneous and personally engrained, but remains a labored reminder of what those think to whom one has been taught to look up." Out of this experience of unconscious absorption, imitation, and expression, Dewey thinks, arise those deeper standards of the judgment of value which give life its characteristic bent. "We rarely recognize the extent in which our conscious estimates of what is worth while and what is not, are due to standards of which we are not conscious at all. But in general it may be said that the things which we take for granted are just the things which

determine our conscious thinking and decide our conclusions."

Professor Hartshorne has shown the meaning of such an unconscious influx of environmental influences for the development of religious character.[4] He says that there is nothing in the physical and mental make-up of a child that is really antagonistic to our purposes as Christian educators, except that such natural desires and tendencies as are anti-social in character. "The chief trouble," he thinks, "comes from the bad habits already formed; habits of disrespect to others' rights; habits of subterfuge and deception," all of which are "the direct results of unchristian surroundings." Although there is much of the moral laxity of modern life which is not in the range of boys' and girls' understanding, much that is not even understood "is quietly forming the standards of business and sex relations that will persist through life," and "it is these early standards that are the most permanent." From this angle the environment holds a continual threat over the heads of growing boys and girls, but there is another and fairer side to the problem. "Their environment is a challenge as well as a drawback. Here and now they can try out their powers as little citizens of the kingdom. By worship and study and training in Christian coöperation under wise leadership they can arm themselves for the present conflict and against the day of the greater trials and temptations of adolescence."

Now let us slightly transpose this general meaning of environment for Christian character and career to the key of our particular problem. What, let us ask, is the mean-

[4] Hartshorne, Hugh, "Childhood and Character," pp. 110 f. Boston. 1919. Pilgrim Press.

ing of the unconscious influence of the environment in the formation of a conviction of call to a religious vocation? Clearly this much can be said: bearing in mind that the period of young childhood is not the normal time to expect the formation of call as such, it is nevertheless the period in which the soil of altruism, of obedience to rightly constituted authority, and of loving reverence for the heavenly Father can and must be built, from which the branching roots of latter call-conviction must draw their nourishment. Much of this preparation will have to be made in the home, and much in the very early grades of the Sunday school. Childhood constitutes a field for intensive cultivation through religious education. In later childhood and early adolescence the growing tendency toward group coöperation gradually opens the door for constantly widening and deepening religious suggestion, and especially that kind of suggestion which leads the youth to do what he can for others. The spirit of unselfish helpfulness is the very finest soil in which to grow a conviction of religious vocation, but its contribution is necessarily a largely unconscious one; the definite formulation of the conviction usually comes later

The School Environment

The effect of an uncontrolled environment upon a child is always a random and haphazard character development, and for that reason, if we are to bring our children out where we want them to come, we must specially control their environment to suit the ends we desire to serve. That is why we have homes, which are little shut-in and regulated worlds by themselves; and that is why we have schools. We have to have special kinds of social stimulus coming into the lives of our children, and these we provide

for in the schools which we create for them. A school thus considered has, according to Dewey, three specific functions to serve: (1) It must simplify the child's world, so that he can make something out of it; (2) it must eliminate, so far as possible, the unworthy features of the general environment from influencing the child's mental attitudes; and (3) it must balance the various elements in the social environment, and see to it that each individual gets an opportunity to escape from the limitations of the social group in which he was born, and to come into living contact with a broader environment. On the last point Dewey remarks: "The intermingling in the school of youth of different races, differing religions, and unlike customs creates for all a new and broader environment."

Now if the religious vocation is to be an integral part of this complex social process, these three functions of education must be considered in whatever training we may devise to lead our youth into the field of religious vocation. In the first place, to follow the above analysis, there is urgent need that the complex environment of our day shall be broken up in such a way that the growing young mind can appropriate it. Not only must it be so broken up that it can be comprehended at all, but it must be so interpreted that it can be religiously apprehended. That is the basic function of religious education from the youngest Sunday school grade to the highest university level.

In line with Dewey's second function of education, to eliminate unworthy features of the environment, we note many modes of activity prevalent among young people which are deadening to all religious conviction. The liberal social theories now in vogue cry down the Puritan repression of a bygone age; expression and not

repression is to be our watchword. Very well, but if lack of repression wisely conceived means death to finer types of expression, then what? We witnessed what the utter abandonment of repression could do in young life in Moscow after the outbreak of the Russion revolution, and we shall not soon forget what the "plague of children" in Moscow was; it sends a shudder of horror over us yet. Some inhibitions growing young life must have in order to preserve anything like civilization, to say nothing of bringing the finer fruits of Christian life to perfection. Some features of the environment simply have to be eliminated.

Here we have a fundamental law in the erection of any kind of education, and we must observe it in religious education. Not only must some modes of action be inhibited, but some attitudes toward life must be changed. For example, we have to put our guards up against the deadening suggestion of materialistic philosophy and that practical materialism which has invaded even much of our vaunted social service activity. Materialism, no matter how you refine it in its expression, cannot beget spirituality; only that which is born of the Spirit is spirit. Spirituality is the living genius of religion in all its forms; certainly it is the first requirement for genuine religious vocation. And along with materialism, we are obliged to raise a barrier against the spirit of irreverence, often shocking irreverence, which has come in upon our modern world like a flood. It is required of a Christian not only that he shall know and love God the Father, but that he shall be reverently obedient to his will. This is true in the whole reach of Christian vocation, and it is especially true in the realm of Christian leadership. No man or woman can function

truly as a Christian leader who does not know how to submit self to the will of God, who does not know how to live a life of sacrificial service for God among his fellow men. We have to fight against selfishness if we are to safeguard the spirit of Christian vocation, for our calling is to a thoroughly altruistic life of such a sort as is not produced by the ingrained selfishness of our ordinary secular life.

To grow a healthy vocational conviction in the young life of the Church, we must provide for these boys and girls, for these youth in their teens, a selected environment which values and guards what the burly modern world in general little understands and treasures hardly at all. This new world of ours is wide open, with its appeal to selfish greed and to the appetite for the salacious, with its dry hardpan of materialism. The Church, not only through its practice of worship, but also through its educational system, must build an inner world in which such attitudes toward life as are truly Christian can be fostered. There is good educational psychology in that old sharp division which Christians used to make between the "world" and the "kingdom," although we have to guard against making that division along mechanical and inadequate lines. We cannot advocate a monkish seclusion from the world, but we can provide a protected garden in which character can grow to the point where it will bear transplanting into a world of rough winds which is not kind to tender young saplings.

This interpretation of Dewey's second function of education may appear to have been carried further than Dewey meant, even to the point where it conflicts with his third function—namely, that of creating a wider and better balanced environment wherein a heterogeneous

group gathered from all sorts of racial and social groups can be brought into a social unity. It may be contended that the antagonisms which are bound to appear in such mixed groups, along with a decided conflict of ideals, are at variance with that sheltered environment for which we have spoken. But perhaps the conflict is not so serious and deep-seated as we might at first suppose. These children of ours have to mix with all sorts of other children, it is true; but we need not leap to the conclusion that they are thus bound to be subjected to the vices of all those cultures which their comrades represent. We can, if we will, house a wide variety of cultures within a wall of Christian inhibitions, without doing violence to anything that is really constitutional in any of them. An example of which I mean can be found in the religious education experiment which has been carried on in Gary, Ind., for a number of years, an experiment cordially supported by several religious denominations. It would be difficult indeed to find a situation in which there are more social varieties than in the great steel-mill city of Gary, and yet a remarkable thing is being done for the children of many nationalities who attend the Gary schools. The week-day school of religious education has drawn them all into a common social and religious consciousness otherwise impossible. Every child receives the cosmopolitan influence of this high racial and social mixture, and yet there is growing up in the midst of the whole project a balanced ideal of life which is sympathetic to all well-poised religious interests.

Now let us pause for a moment to see what such Christian cosmopolitanism means in the education of those who are to recruit the vocations of the Church in the period just ahead of us. When a young person

aligns himself with the call of the Church to go out into modern life and do work for the kingdom of God, he commits himself to a life work in the most complex civilization this world has ever seen. If he has grown up in a secluded corner of the land and knows little or nothing of these tangled problems with which he must now come to grips, he must go through such a process of reëducation as will open his eyes and give him attitudes and skills which will enable him to minister to life as he finds it. But if he has grown up in the midst of the situation in which his service is to be rendered, his lifelong experience is a preparation for the work he is to do. And yet in the latter case he must be protected from what is ruinous and awakened to what is noble; he must have preserved and nourished within him that fine spirit of reverence which is necessary to give tone and meaning to all the multitudinous contacts which he is obliged to make throughout his growing-up years. In this direction, under the fostering care of a wisely vigilant Church, lies the possibility of the Christian world of to-morrow and of the preparation of those who are to be its leaders.

Even those who are to minister to communities remote from congested centers of population will find their simpler problems shot through with the suggestions of this new industrial and commercial civilization which has engulfed modern America. These suggestions flood in through every new mode in dress, every "best seller" book, every magazine and newspaper, and every ripple or fad of amusement undulating from metropolitan centers to the remotest parts of the land. America is dominantly urban and industrial, whereas it was, up to a generation or two ago, dominantly rural and agrarian.

CHAPTER VIII

VOCATION AND SOCIAL ADAPTATION

CHRISTIAN vocation has its divine side, and from that angle it is a proper subject for theological study; but it has its human side also, and it is therefore a matter of psychological interest. In our present study, while we have not overlooked the importance of the objective element in vocation (that is, the divine element), we have been more interested in its subjective, or distinctly human, element. This latter we have examined in broad outline in our review of the call of the prophets and in our study of the gift of the Spirit in the Christian Church. Now we desire to bring vocation as a human experience to a sharper focus through the means of a theory for which we are indebted to modern sociology—namely, the theory of social adaptation. The idea of social adaptation is the result of a persistent attempt to explain the progress of man in his relations with his fellow man, and it has appeared in many forms, running all the way from the belief that man is the puppet of circumstances to the belief that all progress follows in the wake of creative genius. Whatever form of theory one adopts he may yet find beneath the wing of social adaptation ample room for all vocational endeavor. Indeed, no vocation can give a satisfactory account of itself apart from the contribution it makes to this stupendous process of human adaptation, and this is particularly true of religious vocation.

The Adaptation of the Prophet

We have already seen that the full psychological significance of the prophet's consciousness of call cannot be grasped until his social background is studied. Part and parcel of the consciousness of the divine urge is the prophet's identification of himself with the fortunes of his people. In very truth the prophet did not speak his own words. If, on the one hand, he conceived himself to be the mouthpiece of the Divine to Israel, on the other, he was the embodiment of all the problem and pain of conscience that was Israel. He gathered up the hurt and the peril of his people in himself and within himself fought out Israel's battle, until in some way he had found the divine word which was to be his message to Israel. Israel, he was convinced, was God's people who had come into a straitened place, largely because of its own misdoings in the eyes of God. It was the prophet's business to get Israel back into right relation with God. Here we come in sight of that divine kingdom within which the whole mission of the prophet exhausted itself. Israel's destiny was the realm within which the prophet's kingdom of God must be wrought out. Thus we may say that while the prophet was God's messenger, he was also his people's spiritual ambassador at the court of heaven, and that apart from the fortunes of his people Israel the prophet and his call simply did not exist. And this same thing may be said of any prophet among any people at any time. It has always been true of divinely called Christian leaders.

It is a fascinating thing to watch the expanding idea of the kingdom of God work its way out in the consciousness of so passionate a Jew as the converted Saul

of Tarsus. It is a far cry from even the broad-minded outlook of the Hebrew prophet Amos, the boundaries of whose vision of God's realm were nevertheless provincial, to the universalistic conception of Paul: "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." (Colos. 3: 11.) There is a tremendous distance between the thought which the pharisaic Saul of Tarsus must have had of God's royal relation to his Chosen People and this picture thrown vividly upon the canvas by the transformed Christian Jew whom we call the Apostle Paul; but it is not so great as the distance from Amos to Paul. In fact, the young Pharisee, Saul, was not altogether a stranger to the idea that God's reign is universal, for there was a strain of this universalism running in his Jewish inheritance, a strain that had been growing stronger through the centuries, thanks to the deepening and broadening conception of God's relation to man coursing through the prophetic consciousness of Israel all the way from the primitive Elijah to that last and greatest of the Jewish prophets whom some thought Elijah returned to earth, John the Baptist. But it is noticeable that this expanding conception, even in Paul, is always in terms of the Hebrew national consciousness. In Paul's most liberal conception of the kingdom of God he clothes his idealism in terms of a spiritual Israel. Here is a curious phenomenon, and yet one that marks Paul as a truly prophetic genius: his social ties bind him to Israel and to the terminology of the prophets of Israel, all the while the growing Christian spirit of universalism within his breast is struggling to burst the confining sheath of Judaism.

We sometimes wonder if there was not something of

this same struggle between the Jew and the citizen of the world in the mind of Jesus. Either he throws a hint of the old Jewish idea of the kingdom of God into his conversation at times only for the purpose of eliciting certain responses, or the Jewish birthright which was his human inheritance acts temporarily as a stricture upon the Christly universalism of spirit which will brook no racial or other limitations upon the family of God. In the latter case we should have in this divinest of men a touch of the struggle through which all men must go in liberating themselves to their highest vocation from their native strictures like a butterfly escaping from the bondage of its cocoon. Two cases of this conflict (or at least apparent conflict) come vividly to mind. One is narrated by Mark (7: 24 f.) and centers in the appeal which a Syrophœnician woman made to Jesus to cast forth a devil out of her daughter. Jesus' answer appears to be typically Jewish: "Let the children first be filled; for it is not meet to take the children's bread, and to cast it unto the dogs." But the woman's witty reply, "Yet the dogs under the table eat of the children's crumbs," brings her the response which she so earnestly desires. Did some great uprush of the universal Christ-consciousness burst through the limitation of a restricted Jewish sympathy? Or was the thrust of Jesus only a device to awaken in the woman a tremendous faith-reaction? We do not know. In either case the Jewish background of Jesus is plainly visible.

The other case is reported in the fourth Gospel (4: 22). Jesus is seated alone on the curb of the well of Jacob near Sychar in Samaria, while his disciples have gone into the town to buy food. A woman of Samaria comes out to draw water, and upon Jesus' request to

be given a drink a conversation ensues which soon pierces the woman's conscience to the quick. Probably as a means of diverting the thought of Jesus she injects into the conversation the old controversy between the Jews and the Samaritans as to where God ought to be worshiped: whether in this nearby mountain of Samaria, or in the Jewish mountain of Jerusalem. A truly Jewish consciousness seems to register in Jesus' reply: "Ye (Samaritans) worship ye know not what; we (Jews) know what we worship: for salvation is of the Jews." But in this case also a higher universal conception immediately surges up: "But the hour cometh, and now is, when the true worshipers shall worship the Father in spirit and truth. . . . God is a Spirit; and they that worship him must worship him in spirit and in truth."[1] That is to say, the older Jewish concept of a kingdom of God which is shut in by Jewish walls is giving way to a broader conviction that truly spiritual worship is the only entrance into the courts of the Most High, and by easy implication such worship is as open to this Samaritan woman as to any Jew.

The early Christian concept of the kingdom of God was hardly more than a modified Jewish consciousness of God's relation to his Chosen People; and when the incoming Gentile element began to push the distinctively Jewish Christian idealism into the background, the

[1] I do not mean dogmatically to insist that such a conflict of idealism did exist in the mind of Jesus. I only suggest that it may have existed, and that if this was the case, the experience of Jesus was directly in line with the genius of Hebrew prophecy. I do not think that our veneration for the divine character of Jesus would at all be impaired if we were obliged to conclude that such mental conflicts had to be resolved as the divine spirit kept lifting the human consciousness to higher and higher levels.

evolving Christian idea of the kingdom of God, while it rejected the Jewish nationalistic exclusiveness, yet proceeded straightway to build for itself a new wall of exclusion to shut out the non-Christian world. It was a 'peculiar' people, separated very sharply from 'the world.' This policy of exclusiveness reached a most rigid and dictatorial stage with the rise to world-power of the Roman Catholic Church. It was somewhat broken down by the Protestant revolt, but no sooner had the Protestants achieved their liberty from Catholicism than they began to build confining walls for themselves along denominational lines. To-day the Christian concept of the kingdom of God, especially in the Protestant world, has assumed a cosmopolitan character of the greatest complexity. And yet within this larger consciousness there are inner whorls much more restrictive, all of which must be taken into account as we consider the bearing which the pressure of the kingdom of God ideal has as an environmental factor in the shaping of the conviction of divine vocation.

The Social Matrix of Vocation

Nothing could be farther from the truth than to suppose that the conviction of divine call is a purely subjective matter. While a certain natural capacity for call, as we shall attempt later to show, must be inborn, yet the social culture in which that capacity can germinate and grow is a prime necessity in the rise of any conviction of call. Apart from the social life of Israel there is no Hebrew prophetic consciousness, as we have found; apart from that larger Israel which Christianity brought within the field of Paul's vision there would never have been a divinely called Apostle to the Gentiles.

The same thing has come to pass in the Christian consciousness in all ages: the call of Israel reverberating in the soul of Israel's children. Sometimes it has been a summons from God to work a purification within Israel, as was the case in Luther's reformation and Wesley's attempt to cleanse and revitalize the English Church. Sometimes, a call to speak for Israel to her neighbors in missionary fashion, that they may come into the fold of the Chosen People of Christ. In this case the call is to the field of evangelism or missions, whether in the homeland or abroad. But in any event, whether we think of Israel in immediate and simple terms or in idealized and complex fashion, it is Israel who speaks in the consciousness of her children; or rather, it is Israel through whom as a medium God speaks to her children. Israel's God calls Israel's children through all their social relations with each other.

What is all this but to say, in the language of modern science, that individual consciousness comes to expression in some adequate social medium; that conviction of obligation to serve rises out of our social relation to those whom we are to serve? The psychology of divine vocation, like that of all other social convictions, comes immediately under the laws of interaction between the individual and his group. And this interaction is not haphazard; it is part of the whole process of living together which constitutes social history. It is a part of that general adaptation of life to life and of group to group which we mean by the term humanity or society.

The Meaning of Social Adaptation

Dr. Lucius Moody Bristol has given us a concise statement of the meaning of social adaptation which may

be quoted here as the basis of this phase of our discussion. He says: "During the last quarter of the nineteenth century evolution was the open sesame to the interpretation of all phases of life, but this term has proven too vague. More and more that general concept is being analyzed, narrowed, defined. Its place, as we shall see, is being usurped by the more definite concept of adaptation, which has already obtained a foremost place in educational philosophy, even in that narrower and more conservative sphere of education which is concerned primarily with the religious phase of life, and is invading, too, the domain of political science. . . . Adaptation may be considered as a state or as a process. By the former is meant such relationship between an organism, species, social group, or institution as is favorable to existence and growth; by the latter is meant the process by which such a unity becomes and continues in favorable relation to its environment. There are *two general classes of environment, physical* or material, and *spiritual,* including social, and *two general classes of adaptation, passive* and *active*.[2] By passive adaptation as a process is meant the non-purposeful modification of an organism, species, social group, or institution to suit it to its environment. If we differentiate the process further, as above, passive physical adaptation will comprise the process of biological evolution including permanent somatic differences in ethnic groups whereas passive spiritual adaptation will comprise the evolution of all psychic factors in the individual and race and the expression of these in language, mores, laws, and social institutions (so far as the process is non-purposeful). It thus comprises nearly the whole process

[2] Italics are my own.

of education, including moral and religious, and much of social control. By active adaptation is meant the purposeful modification of any organic or quasi-organic unity to suit it to its environment or the purposeful modification of the environment to make it favorable to the unity. If we differentiate further, active material adaptation will include the process of industrial development while active spiritual adaptation will comprise the purposeful adjustment of the individual to his spiritual environment, social, ideal, and transcendental, the work of true teachers and social reformers and purposeful social control." [3]

Perhaps we can simplify this technical statement in this wise: passive adaptation is the fitting of ourselves into our environment in order that we may survive; active adaptation is the fitting of our environment to ourselves, to suit our own needs or gratify our desires, ideals, or standards of living. The environment into which we passively fit ourselves or which we rework to satisfy our own demand includes our social world, with its religious standards and requirements. If we seek to mold individuals to fit themselves into the existing social and religious order of things, we are using the method of passive adaptation, and that is the method of the priest and of conservative religion in general. But if we seek to arouse within individuals the desire for spiritual adventure, for searching out new truth, for pioneering in new social and religious realms, and to establish in them a disposition critically to evaluate the social and religious order in which they find themselves, we are using the method of active adaptation, and

[3] "Social Adaptation: A Study in the Development of the Doctrine of Adaptation as a Theory of Social Progress," pp. 7-9. Harvard University Press.

that is the method of the prophet, the religious and social reformer, and of progressive religious leaders in general.

Religious Vocation as Social Adaptation

It is now a commonly accepted fact that religious life is not a thing apart from general experience; it is, in fact, man's total experience registering in a particular way or moving out toward a particular goal. I do not mean to use the word particular here in any finely drawn sense, but only in the sense of experience functioning in one special direction, such as the industrial, the political, and so on. In this sense when experience functions in one particular direction it is called religious. Of course no one of these fields is isolated from the others, and each strongly affects the others. To particularize them is merely to name dominant stresses, rather than to isolate one phase of experience and activity from others. Underneath all these particular modes of experience and activity there is a certain oneness of life which remains undivided, even though we have pronounced divisions of emphasis on the surface.

Religious experience and modes of activity, then, constitute one phase of our general experience, and the religious life must needs operate under the universal laws of consciousness, must draw its meaning from the general significance of consciousness, and must make its whole contribution to the ongoings of general consciousness. That is to say, while religion is a distinctive experience in the life of man, not to be confused with other forms of experience, it shares the essential unity of life which is at the bottom of all experience of whatever kind. This is true in the individual life, and it is true in social life. In the latter regard, religion must be regarded as a

vital phase of the whole social activity of man. It cannot in any sense be separated from it, and it loses all its meaning when any attempt is made to divorce it from the world of living social and psychological forces in the midst of which individuals must work out their destiny.

Now what does this mean when we approach that particular religious experience which we call vocation? Certainly a religious vocation has a common rootage in human nature with all the other 'vocations' and activities in which man engages. The religious vocation (and here we take common ground with the old Hebrew prophet, as well as ancient Christian interpretations) must draw all its meaning from the problem of the welfare of the social group of which the religiously called individual is a member; and the called person must render his contribution to the good of that social group of which he is a part. Furthermore, he must be willing to blend his experience and willingness to serve with those intergroup interests and activities with which his own particular group is concerned.

In the direction of passive adaptation the religious vocation busies itself with building up or maintaining the Church and its related religious institutions. The conservative tendencies are very strong. Those phases of the religious education program which have to do with the maintaining of the *status quo* of the religious institution or of venerable doctrines make a great appeal. It is even possible that if any great danger threatens the revered institution or doctrine, all the psychological forces which go to reënforce resistance may be called into play. Defensive warfare may be engaged in, whether in a physical sense as in the Spanish Inquisition, or in a derived sense as in the present-day defense of the 'fundamental-

ist' position in theology. This type of religious behavior dominates the more conservative modes of evangelism which lay primary emphasis upon the "plucking of brands from the burning." Such evangelism is built on a defensive plan. It assumes that a ravaging fire of sin is sweeping through humanity, and feels that heroic resistance is called for in the faithful to carry as many individuals out of the burning house as possible. Salvation is regarded as a high emergency measure, and strenuous measures must be employed to save as much as possible from the wreckage before the great catastrophe comes which will utterly demolish the world order as it now stands. But observe that this strong, even desperate, activity is of a defensive kind; it is not the sort which is employed in social reconstruction.

In the direction of active adaptation, however, the religious vocation works its way in a different manner, and makes an appeal of a different kind. It is true that it often does have one feature in common with passive type of vocation—namely, a feeling of desperation over existing conditions in the beloved Israel. Such was certainly the case with the Hebrew prophets, with Martin Luther, and with the Wesleys. But there is a different core to the desperation, for instead of accepting the wicked order of things as something established and irremediable from which God's children must be rescued, there is the feeling that the order itself can be changed and made righteous. Consequently a kind of reconstructive genius begins to appear, insisting upon a new ethical and spiritual world here and now. New spiritual appreciations and standards of value begin to emerge. A Moses gains a new conception of Israel's God in his desert experience at the burning bush; an Isaiah spurns the orthodox new moons and sab-

baths venerated by the established religion of his day and challenges Israel to make a long ethical step forward (Isa. 1 : 13-20) ; a Luther revives an ancient truth about justification by faith, but he uses it to effect a mighty religious and social revolution.

It is in the field of active social adaptation that all true religious reform makes itself felt. Usually the reformer claims to be restoring in its purity the ancient faith, which he believes to be overgrown with unwarrantable traditions and practices; but actually he is reinterpreting the old religious truth or principle in new terms—that is, in terms of the new social movements and orientations of his day. At present we seem to have come into an era when even the pretense of restoring the ancient faith is not as much resorted to as formerly, and the most aggressive spirits in the domain of religious reform boldly attempt their work in the name of the newer social doctrines of science. It is largely on this very account that they are so bitterly opposed by those conservatives who have set themselves to defend the faith.

As Bristol demonstrates with a significant diagram, a single individual within a social group is likely to be at one and the same moment a member of more or less rival subgroups within his major group, or in ideal situations of coöperating subgroups, as for instance the family, the political party, and the church. Not only is this so, but his major group (say his nation) maintains relations either amicable or hostile with other major groups, and with all this complex of inter-group relations the individual must concern himself. This is always the case in either international warfare, or, on the other hand, international coöperative movements. Through all this tangle of relationships social adaptation must feel its way, whether in its

passive or its active phases. And to such a complex must the religious vocation, as a factor in social adaptation, lend itself. In one direction, for example, a patriotic group, blending as intimately as it does with the religious group, demands that the defense of the country by military and naval means be preached from every pulpit as a requirement of the Gospel; in another, a pacifistic group seeking to establish a social order that transcends merely national limitations and a means of control more spiritual than that of physical armaments, cries down any attempt to base military defense on the Gospel. That is, the Gospel is variously interpreted according to one's relation to the whole social complex. This is true of one's relation to the subgroup, as well as to the major group. For example, one man says that the full Gospel must be on the side of the labor union; but another, equally devout, sees no such alliance between the Gospel and the organization of labor. One has a very democratic conception of God and his relation to man; another has a very aristocratic conception.

It is the business of social philosophy, Bristol contends, "to see the whole social process as a unity, if possible, and out of the chaos of these interrelations and conflict of interests find an underlying harmony. It must not only interpret the past, but in the light of this forecast the future, and if possible point the way of larger life to every thinking individual and purposeful group—the way of more complete adaptation both passive and active . . . to show how the doctrine of adaptation is coming more and more to be considered as the key to social philosophy and its manifold problems, and how this doctrine has evolved until at present it is being applied to the process by which man and social groups, by taking thought, transform their ma-

terial and spiritual environment, and to the process by which they become conformed into more or less agreement with their ideals and with the WORLD ALL OR GOD." [4]

SOCIAL ADAPTABILITY

It is clearly, then, vitally necessary to relate all religious vocational problems to the larger sweep of the cosmic social process and to orient all individual endeavor in religious vocations by great and meaningful purposes which religious vocation ought to serve in the social whole. If such is the case, it is at once apparent that high social adaptability, as well as a strong religious purpose and consecration, is essential in fitting anyone into that religious vocation where he can serve most efficiently. To find those promising young persons who have the best native powers of response to such a situation and to set them vibrating to a religious task which embraces that situation in its wider sweep is the paramount task of the Church in guiding the destiny of its young. And involved in this obligation is the setting of suitable young persons forward in lines of educational equipment which will best empower them to work out their call in an efficient manner. To read the purpose of religious vocation in so sensible and wholesome a way as to discourage the development of a fanatical conviction of call in those manifestly unfitted for the task to which they aspire, is no less imperative than to find and encourage suitable recruits for the vocations of the Church.

Vocational maladjustment is always disastrous, both to the task that waits to be done and to the individual who essays to do it. In no field is it more disastrous than that of the vocations of the Church, and especially in cases of

[4] *Op. cit.*, pp. 10, 11.

misfits who, though they feel themselves to be working against their natural grain, yet are convinced that they are bound to their task by the will of God. To set forward those religious vocations which best minister to the social progress of the race in its difficult and intricate processes of passive and active adaptation, and to correct or abolish those which hinder such progress, is the perplexing but inescapable obligation of those who serve as recruiting officers for the vocations of the Church in this new and puzzling modern period in which we live. How can we in good conscience encourage the enlistment of our young people in vocational lines which do not minister to the ultimate social weal? How can we encourage a conviction of call to such vocations? How can we open the doors of any vocation, however worthy in itself, to those who have not the natural gifts and graces for such work? These are questions that become more and more searching as the science of vocational guidance increasingly brings them to our attention.

I do not believe that God is ever glorified through any misfit in the universe; certainly I cannot see that he is ever glorified by the forcing of individuals into occupations for which they have little or no natural qualifications. I do not doubt that many a misguided person has conscientiously felt himself called of God to do what he can never do well or happily; but the burden of his inability certainly does not lie upon God himself, but upon a form of conscience that could so warp and misinterpret the will of God.

CHAPTER IX

PRINCIPLES OF CHRISTIAN VOCATION

THROUGHOUT this study we have not philosophized much about the divine imperative in which Christian career plans center, especially among the more mystically minded; we have sought instead to trace the practical outworking of this imperative in character and conduct. We have found that unfortunately the conviction of divine vocation sometimes works out in an abnormal way, but have seen no reason to condemn it outright on that account, for this kind of conviction does not open itself to an abnormal development any more than any other. On the other hand, it commonly manifests itself in a perfectly normal conduct and outlook on life. It is true that personal equations of the most delicate and complicated kind are involved, and these have to be taken into account at every turn in the erection of a sound technique of religious vocational guidance.

In this closing lecture we desire to draw together in a brief statement certain conclusions already reached and other conclusions toward which our study points with reference to the principles underlying the experience of divine vocation.

VOCATION A WIDESPREADING TERM

All through our discussion we have had difficulty holding the term 'vocation' in bounds. No doubt at times we have been drawn into an unavoidable ambiguity in our use of the term. For one thing, we have had to distinguish be-

tween vocation in its original meaning (*i. e.*, a being called) and in its derived meaning of any occupational walk in life (the use now regularly assigned to it in the field of vocational guidance). Even in the field of religious vocation we have encountered this double use of the term. Then, too, we have found ourselves in an area of blurred meanings when we talked about religious vocations. The old distinction between religious and secular vocations did not serve us very well, for the reason that a social theory of religion is not willing to box it up in wholly churchly fashion. The kingdom of God runs out through all the relations which men sustain to each other, and any vocation which one chooses to enter may take on a religious meaning if one carries a religious spirit into it. But we had to narrow our treatment to what we called the vocations of the Church. Still we were not out of difficulty, for it is plain that some persons enter the vocations of the Church who have much less feeling of an inward divine compulsion to do so than others; and so we had to notice that vocation in its special sense of a spiritual imperative was a mystical appreciation of the will and command of God much stronger in some Christians than in others. Consequently our study came to its highest focus in Chapter IV, "The Mystical Basis of Vocation."

When we set the idea of Christian vocation in its historical perspective, as we did especially in Chapters II and III, we found vocation again a widespreading term. In the sense of a spiritual experience of divine call, it had deep and ramified rootage in the Hebrew-Jewish religion out of which Christianity historically sprang, and this rootage was principally to be found in the soil of prophecy. When the experience of vocation emerges in Chris-

tianity it takes on the various forms of the gifts of the Spirit, with which we dealt in Chapter III. Here it spreads considerably beyond its older narrowly prophetic meaning and becomes the vital principle in the many and varied lines of leadership in the Christian movement. Indeed, the spiritual experience of vocation is of the very essence of all true Christianity. As we saw in Chapter I, men are called of the Spirit into the righteousness which is in Christ, and this experience is the basis of the whole pyramid of Christian vocation of which the specialized calling of Church leaders is the apex. The call to be Christians and the call to perfection within the Christian life are just as truly matters of spiritual vocation as the call to be ministers and missionaries. But again we had to narrow our study to the apex, paying almost no attention to the more basic sections of the pyramid.

In yet another sense the problem of Christian vocation is widespreading—namely, in its theological and psychological definition. An extended study of the theology of Christian vocation might be made in which the lines would cross those which we have laid down in our investigation at very few points. But it has not been our purpose at any time to make a theological study; we have preferred to keep to the psychological track. That is not due to any disrespect toward a proper theological study of this problem, but only to the fact that theology as such has very little bearing upon religious vocational guidance, whatever its own excellences may be; and all through this discussion we have kept steadily in mind those practical human-nature aspects of the problem which are bound to enter into the erection of a system of religious vocational guidance.

Vocation as an Individual Experience

With our problem thus delimited, we found that the experience of vocation had two principal psychological aspects: one, as an individual and inward spiritual experience; the other, as a more or less far-reaching social experience. Of course, we could not sharply separate the individual from the social, for the individual reacts to social stimulation, and social meanings and values root themselves in individual experience. What we really have is an individual in relation to his environment, interacting with the environment. But still we need not lose sight of distinctly individual values in the experience, as well as social values.

On the individual side of our problem we found that the experience of divine vocation, the conviction that God requires of us the dedication of our life powers to certain lines of career, is a form of conscience. Thus our problem becomes a problem in the rise and development of conscience; this kind of conscience appears and grows in the same manner as any other kind. There once was a time when religious persons thought of conscience as a voice of absolute authority speaking within them, quite independent of their otherwise changing and growing experience. It was said that anyone who had "reached the age of accountability" knew what right and wrong were, and when he did wrong he simply flew in the face of his own conscience. But in time it became evident that conscience is not quite so absolute as that. There was not exactly the same conscience in any two individuals, and the conscience of a single individual changed as his general experience changed. And so we came gradually to the conclusion that there is a principle of growth in conscience just as there is in all our experience, and that conscience is capable of

education. We are certainly born with a disposition to discern right from wrong, but what we shall call right and what wrong we have to learn.

Now see what this means in the special kind of conscience which registers in the conviction of divine vocation. The idea that God is summoning us to do this or that thing, to walk in this or that vocational path, is not something dropped ready-made into our consciousness. We are born with a disposition to feel that one kind of career is right for us and that another is not, perhaps, for herein lies that natural bias to one career and against another which is so marked a feature of human life, whether or not divine sanction is felt to be attached to it. But we have to learn how the will of God relates to these career urgencies, and that is the part which religious education plays in the process. With this problem we have dealt at some length.

Such a view of vocation as a form of conscience inevitably runs into another—namely, that vocation is a form of intuition; or perhaps we should say that the conscience problem branches out of the intuitional. It matters little which we put first, for they are most intimately related to each other, and each in a manner presupposes the other. In Chapter V we have treated them together, and based the whole complex problem upon a study of the relation of the rational and nonrational (or mystical) factors in religious experience. We found in the nonrational factor the unchanging element of conscience and intuition, and in the rational factor the changing and growing element. Concerning the nonrational, or strictly mystical element, we can do little or nothing as educators to establish and set growing the conviction of divine vocation. In those who have a very weak strain of the mysti-

cal we shall never find much of this sort of conviction, no matter what our educational process. The conviction of call is a mystic vine that grows not of our planting as educators, in the last analysis, but it may, and often does, become a wild vine without the proper educational care. But with the right educational treatment, a strong mystical intuition of God's commanding will may be developed into a glorious career conviction yielding the finest fruits of social service of which one's life is naturally capable.

When we speak of natural capacity we come upon a new area of problems, although we have touched upon it in our other approaches. Modern psychology has made us familiar with the idea of original nature, as distinct from acquired characteristics, but it has not been able to chart the field of original nature to our full satisfaction. It usually makes instinct the unit of character structure, whereas we know that character forms over patterns which the instincts do not fully account for. We come nearer to the origin of character patterns when we resolve original nature into capacities, rather than single instinctive tendencies; and in our study we have used capacity, rather than instinct, as the contribution of original nature to our career problems.

Even so our problem is far from being a simple one. The capacities are very involved, and it is impossible to find a set of capacities in one type of original nature which make it adaptable to a religious vocation, as against another set of capacities in another type which make it averse to religious vocation. The fact is that the same kind of capacities can enter into a secular vocation that is requisite to a religious vocation. The difference lies in the use to which these capacities are put, the different principle of selection and the different scale of values to which they

are attuned. But that difference is determined by a power of choice with which psychology does not know very well how to cope. The one kind of natural capacity which promises most for a solution of the problem of divine vocation is the capacity for mystical experience; but as basic as mystical experience is to this problem, it does not solve it, for the simple reason that there are other than religious vocations which root themselves in mystical expeperience also. For example, the career of music for Beethoven was as strongly sanctioned by mystical experience as that of any minister of the Gospel could possibly be, and yet we think of Beethoven's career as primarily a secular one. This kind of sanction in human activity runs all the way from the so-called "hunch" that a certain thing ought or ought not to be done to a strong and enduring passion for a given profession as one's own proper life work.

Every mystic feels that he comes into immediate contact with some kind of reality which is over and above the ordinary run of human experience. Usually he thinks of this reality in somewhat psychic terms; it becomes for him the Oversoul of the world. If he fully personalizes the Oversoul, it becomes God in his experience, and he thinks of God as the divine One who can impose his royal will upon his subjects, and who can command them to devote their lives to the realization of his purposes in the earth. When that point is reached, we are well within the realm of true divine vocation. But that point is not always reached by mystics, even thoroughgoing mystics. How we interpret the reality with which experience connects depends upon the idea with which we have been surrounded and suggestions which have been dropped into our minds since we were children. And it will be so with this

generation of children now growing up after us. Some of them are bound to be touched with the mystic temperament, but what they are able to make out of their experiences will depend upon the kind of teaching and suggestion which we, the older generation, give them. We can, if we wisely use our opportunity as religious educators, help the child to come into a gradually opening appreciation of the Ultimate as the heavenly Father, whose loving and holy will is always to be consulted when one is working out his life plans. And we can do this in a wholesomely social way which avoids harsh fanaticism. Sometimes it will appear that the Father's will can be accomplished only through one's entering a vocation of the Church, but sometimes through Christian fidelity in another and quite different walk of life.

So much said for inborn mystical sensitivity, let us turn for a moment to the possibility of a derived vocational impulse. Experience, as we have found, can transmute native abilities into this, that, or the other pattern. Our native abilities combine, interfuse, inhibit, and otherwise condition each other in whatever course of life we pursue, and they certainly do so in the building up of our career-drives. What we do with our abilities on one level of experience helps determine what we can do with them on another level. We work them out into more or less enduring behavior mechanisms, and these mechanisms themselves act as drives in our future conduct. That is what Professor Woodworth, in his "Dynamic Psychology," means by saying that mechanisms of conduct become derived drives. Now, education cannot add to or detract from the possibilities of conduct which come to us in our original nature, but it can help us with the construction of these behavior mechanisms out of the raw materials which

nature supplies, and in so doing it can help determine what the derived drives in our future experience shall be. It is the educational control of these derived drives which has made the modern science of vocational guidance possible; and it is through the same means of controlling conduct and experience that religious vocational guidance is now beginning to emerge.

Normal and Abnormal Elements

Most absurd claims are sometimes made in the name of divine vocation. Occasionally an individual professes to be divinely called to some line of work for which he is not at all fitted by nature, and for which he can never be suitably trained. If he is of a very extreme type he is likely mentally unbalanced and in need of psychopathic treatment; or it may turn out that he is an extreme, though harmless, visionary. But in not a few cases intelligent and enlightened persons have been misled in regard to what they have taken to be their divine vocation. It is very difficult to pass judgment on these persons whom we take to be the victims of miscall, for we remember that when the immortal Phillips Brooks was a lad with a difficult impediment in his speech, one of his advisers was sure that he might become anything in the world but a public speaker, never glimpsing the fact that a second Demosthenes was here. We recall also the none too well balanced mentality of John Bunyan, with his riotous visions crowding themselves into the pages of "Pilgrim's Progress." No doubt the modern vocational guide would never have assigned him any place among the religious geniuses of all time. Nevertheless, in an age when vocational efficiency is becoming increasingly scientific in its adjustments we are slowly but surely coming to the place

where a line must be drawn between the mentally competent and the mentally incompetent, even when the latter back their aspirations with the claim that they are divinely summoned to do what they propose to do. That is one of the most difficult lines which religious vocational guidance will ever be called on to draw, but it must not shrink from drawing it.

Particularly difficult will be the task of drawing such a line when a call-obsession manifests itself in an otherwise normal mind. Cases are numerous in which persons well balanced mentally in all other ways have nevertheless a warped conviction of call to a religious vocation for which they have no natural aptitude. "What a shame," we say in our common speech, "to spoil a good mechanic, or tradesman, or doctor to make a poor preacher." We have not attempted to trace out the ramifying roots of such an obsession as this: but we have noted that it is sometimes induced by suggestions made by those in whom the subject has the greatest confidence, and sometimes by the example of an admired or beloved worker in a religious vocation. There is some evidence, it seems to me, that this kind of variation may also appear in an otherwise normal personality much in the same way that other abnormalities, such as kleptomania, manifest themselves. If that is so, we have a psychiatric problem on our hands which we cannot handle in so brief a treatment as this. In any event, such a call-obsession introduces a very definite problem in religious vocational guidance.

It is hardly necessary to add a word of caution against leaping to the hasty conclusion that all conviction of divine vocation is an evidence of mental abnormality simply because we observe some abnormal exhibitions of it. A healthy and normal conviction of call is to be expected in

those whose sense of mystic sanction is properly keyed to an awareness of their own career possibilities and limitations. The conviction of call *per se* is neither normal nor abnormal; it becomes normal or abnormal only as it attunes itself to the fitness of the whole organism for the proposed vocation, and *vice versa.* This principle we must clearly keep in mind.

The Social Meaning of Vocation

The truly religious conviction of vocation involves a sensitivity of spirit which is not generally in evidence in the secular vocations. For this reason the religious vocation is often branded as "otherworldly," unsocial, and impractical. Even those engaged in recruiting the vocations of the Church not infrequently sound this warning, and there is some justification in the protest, but not as much as we are often led to believe.

It is true that Christian vocation has from the beginning been marked by an "otherworldly" element not evident in the ordinary pursuits of life. This divergence, always notable, between the religious and the secular vocation has in modern times become highly accentuated. Our secular occupations connect us with a very commercial, industrial, and materialistic civilization; and our scholarly vocations are colored through and through with the naturalistic tone of modern science. These are callings to live and prosper in this world, and in no other; but the vocation of the Christian has never been to the affairs of this world only, but to an eternal life, much of which is otherworldly. This is no plea for a fanatical and unsocial otherworldliness, for as long as men live on the earth they have to keep their feet on the earth. But there is no good reason why normal, socially minded Christians,

giving their whole lives, like their Master, to the betterment of mankind, should not have an otherworldly perspective in what they do. When the otherworldly element wholly recedes from Christian vocation, it drains it of its essential significance, its distinctive and indefinable flavor. And this element has always been, in the last analysis, the secret of the peculiar power which inheres in Christian vocation. With this admission made, however, we cannot overlook the fact that the religious vocation must take its place as a social agency in the progress of mankind, and that its usefulness must be measured by the contribution it makes to social welfare.

In the process of social adaptation, as we have noted, the religious vocation serves either as a conservative or as a reforming agency. In its conservative rôle it derives its sanctions from the religious past, and its reverence for the traditional is often a needed check upon all ill-considered and rash social radicalism. The danger is, of course, that it may become ultra-conservative, and thus an impediment to real social progress, a danger which we may in part offset by the right kind of religious education. As an agent of reform religious vocation may take on a most revolutionary aspect, becoming at times a breaker of images with its prophet a militant firebrand. There are moments in the social history of the race when this sort of activity is necessary to purge society of corruption, and the religious reformer has his place as an exponent of social progress. But in his case also we must be on guard, lest he develop into a fanatic who in his spirit of destruction does not comprehend the broadly spreading social need of his day. And here again religious education can do something, bringing the growing prophetic spirit into a finely balanced orientation with the mood and needs of the age.

The ultimate ideal of religious vocation ought to be to breathe its own sense of divine values into all vocations, and in so doing eventually make itself unnecessary as something distinct from the rest. We can easily see that the divine approval should envelop any vocation which ministers to the deep need of humanity—that is, any truly social vocation. If all vocations could become essentially social and essentially divine, the dividing line between religious and secular vocations would disappear. But we have not yet reached that point, and it does not seem possible that we shall reach it for a long time to come. The spirit of greed, of avarice, of reliance upon the material rather than the spiritual nature of the world, of cunning and often heartless competition, does not make in the direction of divine vocation. In the midst of all the welter of conflicting vocational motives and ideals in which we now find ourselves there is need of a group of vocations which are specifically religious. As Professor Athearn says, unless one day is most holy, no day will be holy at all; and I think the same principle will apply to vocations—unless one type of vocation is most holy, no vocation will be holy at all.

But still the social meaning of religious vocation must be kept clearly in view. We must keep asking concerning it: What contribution can it make to the sum total of human happiness and welfare? Religion and religious vocation have to work themselves out in a social medium; once they are abstracted from the living need of mankind they soon shrivel and die.

Just here another aspect of the social meaning of vocation emerges—namely, that vocational career arises through response to social situations. The military genius of a Napoleon manifests itself in response to a general

social situation in Europe which naturally calls that kind of genius forth, and to certain particular situations in which Napoleon found himself. The release of the genius of a Saul of Tarsus, an Augustine, a Saint Francis, a Savonarola, a Luther, a Calvin, a Wesley, a William Booth is to be accounted for in the same manner, although the religious quality of this line of genius is infinitely removed from the worldly ambition of Napoleon.

What an individual is to be depends, as Thorndike contends, upon what is born in him, his "original nature"; and any career control which we can exercise over him must be accomplished only by working through his natural capacities. Apart from his natural equipment the individual can do nothing, and without taking his natural equipment into account his tutors can do nothing to shape his character or career. He can respond to any sort of situation which is keyed to his natural abilities, whether that situation be wholesomely social or otherwise; and it becomes necessary therefore, as Dewey points out, to control the environment as far as possible, so that desirable responses can be secured and character formed.

Here we have the key to all education, and in consequence to religious education; and this is the key which we have to use in unlocking the right kind of career impulse. We may as well admit at once that some young persons are "cut out for" certain religious vocations as other young persons are not, and this too in face of the fact that the latter may be as genuinely Christian as the former. We have not always taken this fact into account in advising Christian young people in the laying of their career, and we have often made serious mistakes as a result. Such mistakes are disastrous to both the recruit and the vocation. We need a much higher power of analysis of natural

"gifts" than we have yet attained, and a much finer skill in so arranging the life-situation of our young people that they may respond from the depths of their natures in the most whole-hearted fashion to the divine urge which comes to them out of the social need which engulfs them. We are still too much committed to the *laissez-faire* policy and imagine that whatever is in a young person is bound to come out of him, regardless of circumstances. The amazing disregard of young persons for their circumstances as they try to climb into a career cannot be overlooked; but it is just as unreasonable to expect the best results to come from such a haphazard procedure as to expect a fine yield of corn without due regard to suitable soil, moisture, and climate.

We have also to bear in mind that religious appeals of an undesirable kind may come to these very capacities which we covet for large and wholesome religious vocational activity. We are inclined to let all sorts of stimulation play upon young lives until a well-nigh irreparable mischief is done. It is the part of common sense to use all the resources at our command not only to evoke desirable responses, but also to inhibit undesirable ones. How we set the stage for possible recruits for the vocations of the Church will in a very large measure determine the choices they make.

Environmental Considerations

Some persons respond to an almost illimitable environmental appeal. They are the great world-spirits who vibrate to the cosmic problems of their day; they are the "solar" personalities about which lesser personalities revolve in planetary fashion. These solar personalities embody the *Zeitgeist* of their period, religiously as well as other-

wise. Such cosmic personalities we may discern in the Apostle Paul, Martin Luther, John Wesley, and other like leaders of widely sweeping religious movements. None of them can be fully understood until we feel the depth and spread of the world-spirit and the world-problem in the midst of which he appeared. A cosmic environment cannot, of course, be shaped and controlled by educational measures, and it therefore eludes the one purpose for which our study exists—that is, the establishment of a technique of vocational guidance along educational lines. But does this fact shut us up to the conclusion that these solar personalities come to their own without educational control?

Granting that they do respond to an illimitable cosmic appeal, it yet remains that their individual response-systems are built up through humbler means. Their world may be as wide as the needs of man, but the gate of learning through which they enter it is nevertheless as humbly constructed as that through which lesser men enter the realm of their life activity. That gateway is built by the home, the Church, the school, and other local influences for the man of highest genius just as truly as it is for his less gifted brother. It is in the sphere of these more local influences that educational control must operate, and our study shows the prominent place taken by them in the development of the conviction of divine vocation. Whatever influence we may hope to exercise in shaping the career-motive of solar personalities we must wield in the same manner as in that of the planetary lives which will later find their orbits around them. This means that no matter what the range of the life which we seek to affect, we must give first place in our religious education program to the local agencies through which all lives must

come to their dawning appreciation of what the world demands of them.

The school, as Dewey maintains, is but a selected and organized environment; and so is the home, the Church, the state, or any other social unit whatever. Now, any one of these agencies may be either a poverty-stricken and shut-off little piece of the world, affording no leads out into the broader stretches of life all about it, or it may be a veritable microcosm, reflecting in its own tiny sphere all sorts of cosmic life meanings. If it is of the latter type, it is an ideal environment for the growth of great personalities; but if the former, it is a handicap which will leave its constrictions on them to the end of their days.

There is a sense in which we may say that personality makes its own world, no matter how we may organize and control its special educational environment. It responds to suggestion which is indirect and unorganized quite as truly as to that which is educationally more direct and organized. For example, the child in a great city is in his own way the incarnation of the spirit of the city streets, as Miss Jane Addams has so forcibly demonstrated. Every billboard, every park, every line of ugly or beautiful buildings, every tenement or beautifully kept residence district—every unorganized environmental feature enters into the consciousness and idealism of the child; every one of them makes its bid for a place in his scheme of values and in his scale of career possibilities.

In this matter of environment religious education is thus faced with a double problem. On the one hand, it must devise for the child a selected and controlled environment such as will conduce to the desired religious development of his character. Here it touches all that concerns

the child in the home, the school, and the church. On the other hand, it must make unceasing warfare against everything in the child's general environment which works against the desired development. In this broader arena its work embraces everything from a settlement house to the most far-reaching reform movement, such as, for example, the crusade against the traffic in alcoholic beverages. Particularly is such a double effort necessary in that phase of religious development which has to do with the choice of a career. The conviction of divine call is largely bred in the immediate environment of the home, the Sunday school, the Church, the religious day school, the Boy Scouts, the Camp Fire Girls, and similar institutions. The power of suggestion must constantly be playing through these agencies in such a manner that the call may arise in the most natural and desirable way. That has already been pointed out.

But wider influences are also at work in the generation of career conviction, and in the destruction of it as well. When a Grenfell goes pioneering in Labrador he adds something to the cosmic meaning of life for the youth of his generation; and so does a Livingstone. There is a tremendous general appeal in that sort of thing. But on the contrary, you feel the bite of a killing frost attacking the general idea of religious vocation when books like "The Calling of Dan Matthews" and some of its less worthy successors come into the field. At the very moment these withering influences are creeping over the field of Church vocations other occupational fields are offering increasing remunerative appeals to young people who can qualify in them. This is the age of well-paid professions and business positions; this is the age of material gain and of material

standards of success. It is hard to make one's voice heard in an appeal to young people to sacrifice their financial future to vocations which offer as their great reward the satisfaction that comes from service rendered and a divine sanction gained. It is about as much as the self-respect of a high-minded youth can stand to be asked to enlist in a vocation openly branded by prominent writers as beggarly and parasitical.

If the vocations of the Church are beggarly and parasitical, and that is a deadly charge, the Church ought to face the situation and answer the accusation with the most thoroughgoing and wide-sweeping reform without delay. But if the charge is only the blatant outcry of opportunists willing to sell their souls to hook an eager reading public with anything sensational, if it is a slander pure and simple, the Church ought to launch at once a vigorous counter-movement of propaganda, in order that our young people may know the full truth. We ought not to urge people into the vocations of the Church unless they are moved of their own accord to enlist, although we know full well that what they feel moved to do about the matter is in large measure the result of such religious education as they have had. But we ought not, on the other hand, to allow obstacles of false representation to stand between them and the vocations of the Church. The Church and all it stands for must be lifted to a position of exalted esteem in the eyes of its youth, or presently its ranks of vocational workers will become thin and broken. When an army's banners are habitually dragged in the dust, you cannot expect the youth of the land to rally to them.

Vocational guidance in the field of general environment can do little through precise technique, except as it coöperates with religious education in the effort of the latter

slowly to create a new general environment. But it can join forces with such wholesome reform agencies as are attempting directly to correct the evils existing in the general environment.

What, we ask in conclusion, is the practical worth of such a study as this? That it leads us into certain problems of academic interest? That it opens up a peculiar trail in the field of psychology? We trust it has gone further than this. We have been trying to get at some of the inner meanings of vocational conviction; but we are not so much interested in the psychological convolutions of conviction as in its practical bearing upon enlistment in the vocations of the Church. We believe that the conviction that one is entering a religious vocation in response to the divine will is of the most fundamental importance in recruiting the leadership of the Church. To discover how this conviction operates and what are some of the principles of its development and control has been our primary task. That analysis made, so far as we have been able to make it, we here lay the task down.

APPENDIX I

SYNOPSIS OF STUDIES IN THE LIVES OF EMINENT PERSONS IN THE FIELD OF RELIGIOUS VOCATION: TO SHOW (1) CONDITIONING INFLUENCES IN VOCATIONAL CHOICE; (2) STAGES OF GROWTH IN EXPERIENCE

1. Zoroaster

a. *Descent.*—Arose probably in western Iran, seventh century B.C. Tradition assigns a kind of Davidic lineage. Nothing definitely known about characteristics of his family.

b. *Stages of Experience.*—(1) *Age 15-30:* fifteenth year desired sacred girdle of religion as part of his "portion." Age 15-30 a period not so much of action as of preparation. Benevolent disposition. Reputation for tender-heartedness and goodness. (2) *Age 30:* Leaves parental home in search of verity. Shows independence of custom in choice of bride; further defies custom by refusing to worship demons. Protracted period of meditation, reflection, religious preparation. Tradition says seven years of silence. Fights out world enigma; begins formulation of general truths. At 30: divine revelation; led by Vohu Manah (*i. e.,* Good Thought) in trance into presence of Ahura Mazda. (3) *Age 30-40:* Completion of revelation in seven visions. Successful withstanding of assaults of the powers of evil. Wins first disciple; consequent depression over failure to win more disciples. Encouraged by Ormazd; spurred to increasing effort for next two years. Triumph through conversion of the king, Vishtaspa.

2. Saul of Tarsus

a. *Descent.*—Product of highly religious race, and of the most rigid religious element of that race, a Pharisee.

b. *Conditioning Influences.*—Some influence of Græco-Roman social milieu. Careful religious training of a Pharisee home. Study under the renowned Jewish scholar Gamaliel, a liberal. Frequent contacts with Christians while in Gamaliel's school. Probably greatly impressed by the saintly death of the martyr Stephen.

c. *Stages of Experience.*—Fanatical Jewish reaction against Christians as heretics. Evidence of highly complex mind: enthusiastic, even fanatical, yet possessed of keen reasoning power; ability as administrator, yet strongly mystical; capable of harsh sternness, yet tender-hearted and affectionate. What his experience *en route* to Damascus meant: beginning of mental unification; establishment of stabilizing faith, based upon mystical assurance of the presence of the risen Christ; bursting forth of religious genius into revolutionary activity. Saul's recorded experience, supplemented by gleanings from his writings, reveals a wonderful display of forces at work in the integration of his vocational conviction.

3. Francis of Assisi

a. *His Mission.*—"Preëminently the saint of the Middle Ages" (Sabatier). Incarnation of the Italian soul. Evangelical longing to reawaken the Church. Natural and heroic leader in faction-ridden Italy. High sense of Christian social values.

b. *His Character.*—His life a charming flower of simplicity. Mind not paralyzed by too wide a philosophic view. Like Paul and Augustine, emphasized "religion which looks toward man," yet experienced inner spiritual release and communion with the divine.

c. *Home and Other Influences.*—Child of wealthy merchant; father worldly, mother pious. Father brought home from extended travels impressions of religious ferment strongly stirring in Europe. "Unwittingly the artisan of his son's religious vocation." Fruitage of this influence in later years. Francis imbued with chivalrous ideals of the French, with whom his father traded; from babyhood a prince among children, but subject to vicious influences at work among Assisan children.

d. *Dissipations of Youth.*—Family position and wealth raised Francis almost to rank of young noble. His mother's gentle faith that he should yet become a good Christian. Leader of reckless youth, yet refined in speech. False idea of chivalric excellence augmented dissipation. Yielded increasingly to pernicious influence of companions. But beginning of compassion for the poor.

e. *Background of Call.*—Degenerate Church and clergy, including monastic orders. Restlessness of choicer spirits for spiritual

reality. Challenge of preaching which emphasized austerity and simplicity. Rise of various "poor man" movements; gospel of poverty in the air.

f. *Steps Leading to Conversion.*—Francis, with others, taken captive in battle. Release, renewed gayety, resultant illness. Sickness and convalescence bring moral crisis; revulsion against old life, yet inclination to resume it. Defeat in plan to accompany Count Gentile as page. Final break with old companions; collapse of dream of future of pomp. Redoubled charities to the poor; seeking of solitude; influence of a pious companion in country walks. Soul struggle not unlike Gethsemane. Inclination to serve the poor tested (1) by playing beggar for a day in Rome; (2) by ministering to lepers; latter marks now are in his spiritual life. Strain of high mysticism finally issues (in later life) in experience of the stigmata of the cross.

4. Martin Luther

a. *His Mission.*—Protest that "papacy stand aside out of the sunlight." Broke ecclesiastical law and monastic tutelage in name of natural ethics. Asserted consecration of home is higher than consecration of convent. Invoked freedom of conscience and reason, versus authority of Rome. His sphere religious: he was "more sensitive to spiritual vibration than any other man since Paul." Character aflame with religious fire; sometimes volcanic.

b. *Stage upon Which He Came.*—Wonderful preparation of fifteenth century for human progress: gunpowder, compass, fall of Constantinople, recovery of Hellenic literature, invention of printing press. Wonderful course of sixteenth century: Columbus, Copernicus, Bacon; open Bible; immense appetite for reality; lacking in gentleness; gigantic strength.

c. *Luther's Racial Inheritance.*—Anglo-Saxon forefathers: frank, brave, honest, of solid moral temper; marked by the "indestructible fiber of Philistinism." Luther born of hardy peasant stock; German of the Germans.

d. *Family Influence.—His father:* features show capacity, concentration, vigilant intelligence, sturdy sense; practical man, not otherworldly; no high regard for priests, yet fixed upon Christian principles; true anticipator of European uprising against medievalism. *His mother:* heroic in poverty of early married life;

little known of her family; much of same rank as her husband; of finer sensibility and more evident piety than her husband; of tremulous humility with poetical temperament. *The Luther home:* father had become man of influence, master of a smelting business; some political position, consulted by nobility; his house a center of illumination. Home marked by Spartan austerity. Gloom over Martin from early school and church experiences; associated Divine with a sense of terror.

e. *Steps Leading to Luther's Call.*—Friction with father drives Martin to monastery and high-Churchman ideas. Bore impress of countryside: "Ein' feste Burg!"; temperament reflects sprightly neighborhood of a dairying country. Subsequent revolt against corruptions and tyranny of Rome record both spiritual sensitivity of mother and spirited independence of father. Indeed, through Luther the spirit of liberty-loving Germany, with its deep mystical vein, spoke. His university studies and Biblical research gave him the necessary intellectual liberty to make the spirit of German revolt effective.

5. Jonathan Edwards

a. *Characteristics of Edwards.*—(1) *As a child:* docile, receptive, affectionate, sensitive, ambitious to excel, keen observer, of rare intellectual precocity, bound to the idea of God from the first. (2) *As a growing young man:* religious impulse fused with intellectual activity, with religion predominant. Childish idealism yields to hardening influence of theology. (3) *His "cosmic consciousness":* mystical, religious; strikes something deeper than pantheism. (4) *His "personal" mysticism:* similar to that of Moses, prophets, psalmists, Jesus, Paul, Augustine, Francis, Luther, Wesley, Fox, Robertson, Whittier, Brooks, etc.

b. *The Mission of Edwards.*—Not the mastery of metaphysical studies or natural science as such. To be found in the sphere of religion and the inner life of the spirit. Motivated by an idealism nurtured by a typical New England household. Outwardly devoted to the service of Calvinistic theology; inwardly, to the ministry of a pure spiritual religion among a theologically hardened people in a rough age.

c. *His Growing Religious Consciousness.*—"Grew into knowledge of the majesty and glory of God." "In search of some high end, of whose nature he is not clearly conscious." Bore the "un-

mistakable marks of the mystic in every age." Appearance of a somewhat ascetic tendency: "desire to renounce self for God's glory."

d. *Edwards and Calvinism.*—In childhood rebelled against the unconditioned sovereignty of God, as held by Calvinists; but subsequently recanted, holding that "the natural, instinctive working of the conscience carries no sacred force." Largely due to the Calvinistic pressure in his parents' home and in the community, he desired to receive the Calvinistic doctrine with a willing and rejoicing mind, although it is a bit doubtful that he ever fully did so. Toward the end of his life, some reversion to his early conception of a religion of "sweetness and light." (NOTE: These notes based on a reading of Allen, Buckham, and other authors.)

6. JOHN WESLEY

a. *His Mission.*—Evangelist, religious and social reformer. Southey: "Wesley the most influential man of the last century." The Wesleyan revival was "the translation into English life, and into happier terms, of Luther's reformation in Germany." Rejuvenation of English religion. Wide influence in social reform, such as, reformation of prisons, abolition of slavery, popular education, etc.

b. *Home Influences.*—Came of notable stock. "His ancestry for three generations were gentlefolk by birth, scholars by training, clergymen by choice, and martyrs, in a sense, by roughness of fortune." *His father:* Samuel Wesley, "a little, restless-eyed, irascible man; high-minded, quick-brained, of infinite hardihood and courage; but with an impracticable, not to say irresponsible strain in his blood." *His mother:* Susannah, "daughter of Dr. Annesley, himself an ejected divine, of ripe learning and good family. Susannah herself had a natural bias for scholarship . . . saturated with theology, reasoned herself into Socinianism and out of it again, and, generally, had a taste for abstruse knowledge" . . . nevertheless, "a beautiful, high-spirited girl, with a genius for practical affairs." *Home financially hard-pressed:* "poverty —always darkened with the shadow of debt—was a constant element of the family life." *The Wesley family:* Fitchett says, "a household of strong natures, strongly ruled, and ruled to noble ends. A cluster of bright, vehement, argumentative boys and girls,

living by a clean and high code, and on the plainest fare; but drilled to soft tones, to pretty formal courtesies; with learning as an ideal, duty as an atmosphere, and the fear of God as a law. Religion in the home was . . . the master-force; a force that had the close and constant pressure of an atmosphere. It was not, it is true, . . . the most intelligent form of religion. It created an atmosphere through which ran no golden sunshine and in which few birds sang. Still it fulfilled its eternal office of ennobling the lives it touched. On the whole, it may be confidently asserted that at that particular period of the eighteenth century more brains could be found beneath the thatch of Epworth Parsonage than under any other roof in England."

c. *Wesley's Religious Experience.*—Childhood piety imposed by parental discipline. Vivid impression when, in the rectory fire, he was "plucked as a brand from the burning." *The developing young Churchman:* piety of highly cloistered type; real significance of the Holy Club; adventure in Georgia in search of faith. *His conversion:* contact on shipboard with the Moravians; subsequent experience in Moravian meetinghouse in Aldersgate Street; his spiritual release and empowerment as the apostle of a quickening faith. "The world is my parish."

7. Francis Asbury

a. *His Mission.*—Methodist missionary to the American colonies. Incentives: (1) needs of America common talk in England; Asbury had for some time felt an indefinable "pull" to this work; (2) Wesley's direct appeal for helpers in America.

b. *Home Influences.*—English peasant family. *His father:* honest, hard-working, God-fearing man; but hardly the sort to bequeath genius to his son. *His mother:* woman of exceptional intelligence; serious, quiet, studious; of clear and safe judgment, tempered by unfailing charity; evidently the source of her son's strong early moral and religious bent; exercised an alert and sympathetic leadership among her neighbors.

c. *Qualities of Asbury.*—"Healthy mentality"; early, though not extraordinary, aptitude for letters; his real precocity lay in the choice of his reading: "those serious and solid volumes which first entranced his soul." "His genius was in the ethereally ethical

element of his thoughts." Possessed of a sinewy and well-knit frame, capable of enormous hardship.

d. *His Spiritual Development.*—(1) *Early life:* school of the Nicholas Nickleby type for three or four years, felt himself often reduced to tears and prayers; subsequent position as servant to cultured and polite, but irreligious, gentleman; subsequent apprenticeship to a trade, probably that of saddler; period of bookless inertia and intellectual indifference. (2) *His "propulsive experience":* Experience in fifteenth year "culminated in a perfect illumination"; experience somewhat similar to Wesley's, except latter that of mature man. Events leading to this culmination: awakened through conversations with a pious layman; influenced by evangelical preaching: (a) within Anglican Church; (b) Methodist.

e. *His Special Call to Life Work.*—Felt his conversion a call to be an evangelist. Licensed to preach at about 17 years of age. Foundations of his success and greatness as preacher laid in England: acquainted himself with Arminian and other theological viewpoints; rooted himself in the Gospels and Pauline Epistles; often heard the greatest English evangelical preachers; acquired a working knowledge of Greek and Hebrew; came into close relationship with Wesley himself. His response to Wesley's call for America (see above).

8. Matthew Simpson

a. *His Mission.*—Helped to lay the foundations of Methodism in a still somewhat pioneer country, middle western America; widely influential preacher and educator.

b. *His Early Life.*—Highly sensitive to religious impressions and subject to introspection. Of strongly religious antecedents: grandmother, parents. His boyhood family strongly influenced for religion from ministerial and other sources. Precocious intellect, largely self-trained.

c. *Events Leading to His Call to the Ministry.*—Strong believer in providential leading: at one period as youth felt himself providentially withheld from the work of the ministry; at another period, just as .providentially led into it. Religiously trained, yet late in making any religious profession. Occasional flash of conviction of call to ministry in early life. Growing conviction of

call to ministry after conversion. Two difficulties: inability to speak in public; widowed mother. Felt himself providentially led past both difficulties.

9. Charles G. Finney

a. *His Mission.*—Preacher, evangelist, educator; primarily evangelist.

b. *His Developing Experience.*—(1) *Childhood:* lack of all religious opportunity: parents not professors of religion. (2) *Young manhood* (20 years old and onward): teacher; limited education; at 26 took up reading law. (3) *Religious influences at work* (26 years old and onward): Now for first time under stated ministry of an educated man; his awakening curiosity not satisfied with same. Attendance upon stated prayer meeting: notes discrepancy between formal petitions of attendants and their religiously powerless lives; tells them of it. Encounters Bible references in his law reading; is stimulated thereby to regular Bible reading. Growing restlessness of soul culminates in a radical conversion.

c. *His Call to the Ministry.*—Held himself to be "taught of God, and not of man." Became aware of an inner conviction of his commission to preach the gospel. Humble beginnings as a preacher; widening influence. Ministry from the first dominated by a conviction of the indwelling Spirit.

10. Lord Shaftesbury (The Seventh Earl of Shaftesbury)

a. *His Mission.*—Never technically a minister; but convinced that his work of social relief was ordained of God.

b. *His Early Life.*—Parents worldly-minded; grossly neglected the child. Nursed into religious consciousness by a humble servant. "She formed a strong attachment for the gentle, serious child, and would take him in her arms and tell him the sweet story of the manger of Bethlehem and the Cross of Calvary. Although not yet seven years old, there was in his heart a distinct longing to be Christlike, which ultimately developed into an intelligent faith. She taught him a prayer—the first he had ever learned, and which he never omitted to use in the trying days so soon to follow. When an old man, he often found himself repeating those simple words."

c. *What Led to His Call.*—Preparation in his own experiences in boarding school where harshness and great privation prevailed. Challenged as a young man by the terrible conditions of pauper lunatics in England; also by unspeakable factory and mine conditions.

d. *His Consciousness of Call.*—Rejected proffer of governmental position as not in line with his divine calling. Relinquished cultural pursuits; "called to another career." Held his call to be labor among the poor. An incident on Harrow Hill (when he was 14 years old) focused his call. He was horrified by a drunken party of men carrying a roughly-made coffin containing the body of one of their fellows for burial. Gross indecencies. "Can this be permitted simply because the man was poor and friendless!" he exclaimed. "Before the sound of the drunken song had died away, he had faced the future of his life, and determined to make the cause of the poor his own." He wrote in his journal: "Time was when I could not sleep for ambition. I thought of nothing but fame and immortality. I could not bear the idea of dying and being forgotten. But now I am much changed. I desire only to be useful to my generation. I have been considering my future career. The first principle, God's honor; the second, man's happiness; the means, prayer and unremitting diligence." In later life he made this confession in a speech to a group of operatives: "Unless the Spirit of Christ had commanded my service, I would not have undertaken the task. It was to *religion* therefore, and not to *me,* that they were indebted for benefits received."

11. Henry Drummond

a. *His Mission.*—One biographer speaks of his accepted vocation as a teacher of religion; another says that evangelism was the master-passion of his religious life. Some would say he was primarily a teacher of science, who followed religious work as an avocation. He himself admitted that his scientific teaching became religious in spirit and his religious ideas became scientific in their tone and perspective.

b. *His Character.*—An unusually well-rounded and well-balanced Christian, in no sense ascetic. Reminds one somewhat of the robust Christian character of Robert Browning. Had many lively interests: fished, shot, sketched, played cricket, etc. A good lis-

tener in conversation. Never impressed his admirers as the "saint," but always as the "prince." Never self-centered; silent even in regard to his own religious experience. He had a quick eye for analogy between the spiritual and physical laws of God, which he seems to have inherited, for one of his progenitors had conceived almost the very theory that eventually was embodied in Henry Drummond's "Natural Law in the Spiritual World." In his thinking Christ was always linked to the great cosmic processes. He had transparent integrity, combined with wide culture.

c. *Molding Influences.*—Great influence of the Moody revival in Great Britain in Drummond's college days; Drummond "is inexplicable without it." Influenced by the scientific revolution, especially the physical sciences; by the movement toward the historical criticism of the Scriptures; and by the movement toward socialism (broadly interpreted). Broadened by travel in western America, Africa, and the New Hebrides.

d. *Family Connections.*—Strong Scotch family, in which piety and intellectual ability were plainly apparent. The paternal grandfather was the progenitor who anticipated Henry Drummond's "Natural Law" as instanced above. *His father:* reticent, but a leader in all good causes in the city; an elder in the church and founder of a Sunday school. "He could play on an audience of children as a man plays on an instrument." His discipline was strict, but he had his children's confidence. He was implicitly trusted for his probity in business, his fast friendship, and his sagacious counsel. To the end of a long life his character remained fresh and winsome. (Smith's "Life of Drummond," pp. 18, 19.) *His mother:* also of a strong family. Her son greatly resembled her brother, James Blackwood, in both scientific attainment and religious leadership; indeed the resemblance was striking, and yet, as Drummond's biographer points out, it cannot be traced to immediate influence exercised by the uncle over the nephew, for they did not meet often. "The striking resemblance, both of gifts and interests, must be put down to heredity."

12. Frederick William Robertson

a. *His Mission.*—Clergyman in the Church of England, died at the early age of 37, and yet is claimed by some to have had the

most powerful influence over the English pulpit of that century of all the illustrious men who occupied it.

b. *His Childhood.*—Came of military family; first five years spent in a fort in which his father was captain. Father retired on half-pay in order to educate his children. Frederick instructed, first, by his father, then in a French academy, then in an Edinburgh academy. Owed much to careful education and watchfulness of his parents. Comparative seclusion and love of books created an imaginative thoughtfulness. Marked spirit of inquiry, but not morbid or unnatural. Radiant, eager child, full of the healthy enjoyment of life. Great affection and reverence for animals and birds.

c. *His Youth.*—Strong; excelled in manly games and athletic exercises. High, romantic imagination; loved to fancy himself a knight. Sensitiveness of nerve and feeling often sinking into hopelessness.

d. *His Call to the Ministry.*—Primary interest as a boy in a military career. Father's suggestion that he enter the ministry decisively refused. Application for a cavalry commission in India caused him to study problems of India. Desired to advance Christian cause in India. Militant note in his religious thinking in later years; conceived his ministry in terms of high chivalry. Realization that his father disliked his entering the military service and desired him to enter the ministry strongly deterred him from the former career. Sense of obedience to and reverence for his father very strong. Strongly urged by a minister to enter the service of the Church; seconded by another minister. It was his father's wish, however, that really turned the balance in favor of the ministry. His cavalry commission arrived after the adverse decision had been reached; but he did not recant.

13. David Livingstone

a. *His Mission.*—Missionary to and explorer of Africa. Highly adventurous disposition, but deeply consecrated to the welfare of African natives.

b. *The Livingstone Home.*—Bright, happy; embodiment of domestic virtues. Industrious, no wasted hour; but Sabbath-observing. Thrifty, but could barely keep above the want line. "Self-restraint that admitted no stimulant." Love of books made

for a refined taste, with a controlling and molding fear of God. Livingstone had an enduring pride in his humble class. Himself a favorite in the home. *His father:* great reader, especially of religious works; refined character, pleasant and instructive. Life consecrated to duty and the fear of God. Temperance advocate; ardent missionary enthusiast. Particular in enforcing what he believed right. Quick tempered, of tender heart, commanded the affection of his family. *His mother:* of same humble rank and estimable character as her husband. Of sturdy Covenanter stock. "A very loving mother"; contributed brightness and serenity to the home. Active, orderly, cleanly: trained her family so. Delicate little woman, with wonderful flow of spirits. Of her son it is said, "It was the genial, gentle influence that had moved him under his mother's training that enabled him to move the savages of Africa." The mother retained a great store of family traditions and repeated them with accuracy. (We are reminded here of Phillips Brooks's mother.)

c. *Character of Livingstone.*—Calm, self-reliant, studious. *The influence of his highland blood* comes out in his career: (1) modified the democratic influences of his early years; (2) highland clan spirit enabled him to enter sympathetically into African tribal relationships; (3) produced in him dash and daring, mixed with Saxon forethought and perseverance; (4) engendered in him a true highlander's enthusiasm for his chief. *Influence of his experience in factory life:* feeling of kinship for the laboring multitudes, although unprejudiced against the more favored. *His religious-scientific bent:* his agreeable discovery that religion and science are friendly. Himself a born naturalist—his boyish searches for specimens. Advanced the reconciliation of religion and science. *Childlike ambition:* to do something which no one could surpass; *e. g.,* carve his name high on castle ruins.

d. *Livingstone's Convicition of Call.*—Some serious thoughts on deeper things at the age of 12. Later determination to give to mission cause all his income above mere subsistence. Appeal of Mr. Gutzlaff for missionaries for China determined Livingstone to enter the foreign field himself. China closed by opium war. Interest in Africa aroused by his coming into contact with Robert Moffat. *Background of his call:* an age of budding missionary activity; strong interest in missions rising in Scotland. *The primary*

impulse in his call: an all-impelling divine love; his life of self-denial cannot be otherwise explained. "A calm but mighty inward power to the very end of his life." *Secondary impulses:* adventuresomeness and high ambition; desire to excel; scientific curiosity and eagerness to explore; interest in medicine (this itself may have grown out of the missionary impulse, but this is not altogether likely). Never primarily a preacher.

14. Mary Slessor "of Calabar"

a. *Her Mission.*—Missionary to Africa; her pioneering activity was hardly second to that of Livingstone himself, although her territorial range was probably nothing like so great as his.

b. *Her Complex Nature.*—The author of her biography introduces her life by speaking of the "mystery of human nature, uncertain and elusive." She was born with a strong character, yet humble-minded; "disadvantages and obstacles that few have to encounter." Hers an adventurous nature suffused with missionary passion. Her author in his prefatory note says: "One, however, has no hope of giving an adequate picture of her complex nature, so full of contrasts and opposites. She was a woman of affairs, with a wide and catholic outlook upon humanity, and yet she was a shy solitary walking alone in Puritan simplicity and childlike faith. Few have possessed such moral and physical courage, or exercised such imperious power over savage peoples, yet on trivial occasions she was abjectly timid and afraid. A sufferer from chronic malarial affection, and a martyr to pain, her days were filled with unremitting toil. Overflowing with love and tender feeling, she could be stern and exacting. Shrewd, practical, and matter of fact, she believed that sentiment was a gift of God. . . . Living in the midst of dense spiritual darkness, and often oppressed and worried, she maintained unimpaired a sense of humor and laughter. Strong and tenacious of will, she admitted the right of others to oppose her. . . . Many could not see her greatness for what they called her eccentricities, forgetting, or perhaps being unaware of, what she had passed through. . . . But when her life is viewed as a whole, and in the light of what she achieved, all these angles and oddities fall away, and she stands out, a woman of unique and inspiring personality, and one of the most heroic figures of the age."

c. *Influences Helping to Shape Her Missionary Call.*—Mother's influence positive for missions from the beginning. Mary profoundly affected by the death of her brother John, whom her mother had hoped to dedicate to the mission field of Calabar. *Her Church's interest in missions:* Church vividly set forth heroism of missionaries; greeted with enthusiasm returned missionaries; published a vigorous missionary paper which came regularly to the Slessor home. *The compelling story of Christ,* over which she pored, aroused a "passion of love, gratitude, abandonment of self, longing for service." "It was love of Christ that made her what she was."

15. Adoniram Judson

a. *His Mission.*—Pioneer missionary in a period when missionary endeavor meant a very great deal of hardship and when the missionary pulse of the Church was not very strong.

b. *His Early Life.*—Son of a clergyman of the Congregational Church who earnestly sought to impress him religiously. Graduated from Brown University; at that time Deist in sentiment.

c. *Steps Leading to His Religious Vocation.*—Taught school a year; published two textbooks. Commenced tour of United States, but plans shattered, and his skeptical ideas shaken in consequence. Restless, unhappy, seeker after religious truth. Entered Andover theological seminary still seeking religious truth. His conversion and resolution to live for some high purpose. Began preparing for the ministry. Influenced by Dr. Buchanan's sermon, "The Star in the East," to become a missionary. Joined by three fellow-students also of missionary passion; their petition for missionary appointments resulted in the formation of a Missionary Board and their appointment under it.

d. *His Heroic Conception of His Missionary Future.*—His letter to the father of Miss Hasseltine, whom he desired to marry, reveals his own open vision of the hardships of the mission field. Marriage and departure for Calcutta.

e. *Questions Pertinent on the Call of Judson.*—(Note: data not plentiful, but sufficient to warrant the following questions.) (1) Does Judson's holding out against the conventional religion of his father, together with a subsequent swing which he and his wife made to the Baptist faith, betoken an independence of temperament likely to lead to missionary adventure? (2) Does his youthful

proposal to tour the United States point in the same direction of independence and initiative? (3) Does his agitation of a missionary enterprise when as yet his Church was unorganized for missionary endeavor similarly betoken an original and daring spirit? (4) To just what element in his nature did the sermon on "The Star in the East" appeal? (5) Allowing that his meeting with Miss Hasseltine came *after* his decision to be a missionary, does his correspondence with her father manifest the missionary hardihood of his own character? Would Miss Hasseltine's willingness to share his lot tend to strengthen his missionary purpose, even though it had been formed before he met her?

16. Phillips Brooks

a. *His Mission.*—Preacher extraordinary in a time of reconstruction of political, scientific, and religious thinking.

b. *His Inheritance.*—(1) *On his mother's side:* represented the tenth generation of the Phillips family in America, the founder, George Phillips, coming to America from England. Phillips Brooks the eighth university-trained man in the Phillips line in America: founder English trained, all the others Harvard men. He was also the fifth minister in his mother's line. A strong religious interest seems to have run through the whole family. Strong intellectual strain throughout the family. Of Brooks's own mother, his biographer says that she "summed up the deepest and best in the Phillips line." She constantly drilled her family history into the minds of her growing children. (2) *On his father's side:* Brooks family not marked by the transcendental idealism or the Puritan intellectual-ethical-spiritual intensity which distinguished the Phillips family. But generous and devoted to public interests. Never manifested any deep inner sympathy with doctrinal and experimental Puritanism; produced no great religious leaders and few ministers. Proportion of college men not high. Brooks family of the prosperous farmer type, with the inherited English love for the land; also identified with trade, producing some opulent merchants. Distinguished in devotion to the country, rising in army and state offices sometimes to high position. Cultivated character in its phases of uprightness and integrity, generosity and devotion to public interests—basis of that confidence which they

inspired among their fellow citizens. Honored, trusted, and loved in each passing generation.

c. *Family Life.*—Intense family feeling in Brooks home. Comparative social isolation; devoted its limited resources to its own interior development. Education of the children a supreme motive. Strongly religious family. Delicate problem of adjusting conflicting church interests: father's interests practical, inclined to Unitarianism; mother's more mystical and traditional. Dilemma solved by leaving the Congregational Church and entering the Episcopal when Phillips was four years old.

d. *Youthful Experience of Brooks.*—(1) *Literary interests:* wide, but not omnivorous, reader; carried captive by no one school of thought. Particularly drawn to eighteenth-century writers; felt their calming, cooling influence; found in them vantage point for intrepreting his own restless age. Gradual awakening of interest in newer writers; especially Carlyle and Tennyson. (2) *Early youthful expressions:* widening interests shown in Harvard essays: no positive skepticism, but evidence of a long and absorbing struggle; beginning of power in interpreting life. Inherited Puritan seriousness courses through his thinking. (3) *Development in later teens:* religious world torn between Parker and Newman. Brooks gives no direct evidence of this conflict in himself, but nevertheless does experience a profound inward disturbance. Cannot decide on confirmation, although his mother desires it. Profound natural reserve as to his own experience. His power of all-embracing, keen observation, aided by a strong imagination.

e. *Steps Leading to His Entrance into the Ministry.*—Failure as teacher in Boston Latin school shakes his inclination to think teaching his life calling, an inclination inherited through his mother. Consultation with Dr. Walker, President of Harvard College, who advises him to study for the ministry. Sharp crisis, with some evidence of a deep soul-awakening. *Evidences of a slowly maturing life purpose:* difficulty not so much intellectual as volitional. Fear that ministry would shrink his life powers; yet a decided current setting in in favor of the ministry. Influenced by Dr. Vinton, Episcopalian rector, to enter the seminary. *Significance of the "conversion" of Phillips Brooks:* A far-reaching mental revolution comparable to that of Augustine and of Luther; like theirs it embodied the general conflict of the age. Surrender

of the will became the chief test of his religious loyalty, a loyalty which to the end of his life bore the richest fruitage.

17. Henry Ward Beecher

a. *His Mission.*—Great preacher and orator on social problems; assumed a broadly prophetic rôle in the turbulent period of the Civil War. Some interest in general writing and science, but this was secondary.

b. *His Family.*—(1) *His father, Lyman Beecher:* minister of hardly less caliber than his gifted son; warrior for truth and right. Encouraged lively debates in his home. Had a delightful, naïve egotism, quite free from conceit. More of a theologian than his son, but less a reformer, although he was a temperance agitator. (2) *His mother:* of pronounced cavalier ancestry. Early confirmed in Episcopalian Church. Interested in liberal culture; poetic. Delicate, sensitive nature; yet gloried in her husband's battles. Her placid temperament and judgment a valuable complement to her husband's turbulent spirit. At one with her husband in consecration and piety. Of Beecher's mother Lyman Abbott writes: "She died when Henry was but three years old, yet her influence remained a potent factor in the formation of his character. From her he inherited his love of nature, of music, and of art; from her the susceptibility to culture, which his education never fully developed; from her that femininity of character, that tenderness and sweetness of spirit, which endeared him to those who knew him best, but which was almost wholly unrevealed to the world without, and sometimes assumed by censorious critics to be nothing more than a dramatic assumption. . . . His love and reverence for her he retained throughout his life." (3) *His stepmother:* fair, delicate, elegant, serene, polished, self-possessed, reserved. Impossible for the boy ever to become intimate with her; he was too shy. Yet she exercised indirect influence over him; intensified his awe of religion as preternatural; cultivated in him the habit of self-inquiry and self-reproach. (4) *His brothers and sisters:* nearly a whole family of geniuses.

c. *The Growing Boy.*—Mischievous, leader in pranks, leader of a hearty gang of Boston boys; yet of a nature tender, delicate, sensitive, shy. Resolved to go to sea; hence enrolled in preparatory school at Amherst to lay foundation for nautical training.

Fancied conversion in revival wave; joined church. Entered Amherst at 17 and had varied college career: mediocre standing as student, yet eager reader in fields of his own choosing; good debater; interested in philanthropic enterprises; religiously disposed, yet troubled with skepticism.

d. *Beginnings of His Religious Vocation.*—Abbott writes: "He carried with him a nature of strange contradictions; a masculine robustness of nature mated to a femininity of spirit; great spontaneity of character coupled with a morbid habit of self-examination; an inborn love for church and for his fellowmen, together with a hopeless endeavor to create within himself that preternatural change which was thought essential to Christian character; a habit of hard work, but a habit of working according to his own mood, not according to rules prescribed for him by others. . . . He studied the lessons allotted to him by the college, so far as was necessary to enable him to get through, and no farther; but he threw himself with enthusiasm into courses of reading and study to which his mood impelled or his judgment guided him. . . . The missionary spirit which he had imbibed from his father already began to ferment within him; and he conducted prayer meetings, gave lectures on temperance, and later on phrenology, and preached in villages what would be called sermons, except that he was not a minister. . . . He was profoundly religious, yet perpetually perplexed by skepticism; was alternately inspired by a great hope and whelmed in a sort of half despair. . . . He graduated, . . . having carried on throughout the four years an aggressive though fitful and boyish Christian and philanthropic work . . . very much in earnest . . . to use his experience and his voice for the service of his fellow men; very much in uncertainty respecting himself and the value of his own inner life." It took the semi-pioneer experiences later in Indiana to crystallize the floating desires for ministerial usefulness into a coherent career motive.

e. *The Keynote of His Ministry.*— "In this faith (*i. e.*, that God is revealed in the life of Jesus) we find the key to the interpretation of his character and his career, as a preacher, a moral reformer, an editor, a lecturer, and an author." (Abbott, p. 15.)

18. Isabella Thoburn

a. *Her Mission.*—With her distinguished brother, Bishop Thoburn, Miss Thoburn shares the honor of being one of two of the greatest missionary leaders Methodism has ever sent into the foreign field.

b. *Her Home.*—Parents Scotch-Irish; "both persons of marked character." *Her father:* a godly man of strong character and mentality; man of much local influence. *Her mother:* bequeathed to the daughter much that was best and strongest in the daughter's character. The mother a woman of clear convictions, prompt decisions, and extraordinary courage, both physical and moral. Both parents constant in Christian neighborly helpfulness; powerful influence of this service example upon Isabella. *Missionary impulse in the home:* "At the earnest request of some Friends (Quakers) Isabella, some years ago, wrote a brief sketch of her mother's character, in which she relates an incident which apparently made a deep impression upon her during her early days. The farm had not been wholly paid for, and both parents and children were very thankful when the last payment was made and the last note canceled. The father brought home the note and two gold eagles. One of these he tossed into the mother's lap, and said, 'This is for a new winter cloak for you; let us give the other as a thank-offering at the missionary collection.' The mother quietly handed back the coin, and said, 'Let us give both as a thank-offering; I will turn my old cloak.'" (Thoburn, p. 13.)

c. *Her Growing Experience.*—No great awakening until sixteenth year; sometimes possessed of a dreaminess, but not wise beyond her years. Little zest for juvenile play, but developed a superb physical constitution. Her later ability to profit much by lessons of childhood fitted her ideally to deal with the child-mind of the heathen world. *Experiences as a young woman:* Educated in Wheeling Female Seminary. Began teaching profession; thoroughly congenial work, with marked success from the beginning. *Her growth in religious experience:* not a Church member until 19 years old; no marked experience of conversion. Influenced by her brother's departure for mission field. Established religious exercises for opening of day in her country school.

d. *Her Interest in the Mission Field.*—No evidence in youth of special missionary "call." No encouragement from Church at that

period for recruiting of young women. Civil War experiences; felt lack of ability to become a nurse. Return of her brother on missionary furlough; keen interest in his report. Willing to go herself if asked by the Church, but no evidence of special conviction of divine call in the matter. In teaching she seemed providentially hindered from permanent attachments. Evidence of a slowly forming conviction of missionary call. A suggestive letter from her brother draws a pointed answer indicating her willingness to go to India if the way should open. Impression of India deepened by contact with the returned Bishop Parker and his wife. Unwillingness to believe any call valid without accompanying providential openings. Such providential opening seen in formation of Woman's Foreign Missionary Society.

e. *Possible Conclusions in Regard to This Case.*—Missionary conviction came as naturally as did her whole religious experience. Her liking for teaching holds a central place in her missionary conviction. Her call-impulse had not so much to do with changing her idea of what she should do, as with determining where she should work. Of high importance in forming this conviction was the missionary ideal in the home and her brother's experience as a missionary. Her sense of providential leading seems strong throughout.

19. Frances Willard

a. *Her Mission.*—Primarily that of social reformer in the field of temperance reform. Lady Henry Somerset called her "the greatest woman philanthropist of our generation." Broad humanitarian interests kept her from belonging exclusively to any reform.

b. *Her Ancestry.*—Both parents of old New England stock. (1) *The Willard line:* two Harvard presidents; a pastor of Old South Church, Boston, who opposed the hanging of witches; the architect of Bunker Hill monument, who refused pay for his services, and of whom Edward Everett said, "His chief characteristic was that he wanted to do everything for everybody for nothing." Miss Willard's great-grandfather for forty years pastor of one New England church; chaplain throughout Revolution. (2) *The Thompson (mother's) line:* Heroic toast of one young patriot against King George. Mrs. W.'s father "a kind of moral

Hercules," and democratic. Mrs. W.'s mother "almost angelic"; known for zeal for school, college, and church.

c. *Frances Willard's Home.*—Rarely endowed; sheltered by her father's strength; warmed by a wonderful "mother-climate." *Her father:* elegant of person, charming of manner. Devoutly religious. Of fine mind, inflexible will, and unusual powers of thought and speech. "Thoroughly intellectual, an insatiable reader, possessing exceedingly fine taste." *Her mother:* member of a singularly gifted family. Grandfather Hill outstanding example of self-sacrificing integrity; illustration: lengths of financial deprivation to which he went to fulfill the obligation of a bondsman for a defaulter. *Home life:* beautiful physical environment. "Idyllic life of love, labor, play, study, prayer." Nurtured in Frances a disposition to dream, philosophize, plan. Fourth of July made much of; used to develop high patriotic motives; reflected in later civic ideals of Frances.

d. *Characteristics of the Growing Child.—Her mother's testimony:* "She was affectionate, confiding, intuitive, precocious, original; had a great fondness for books. Believed in herself and in her teachers. Often in an ecstasy of aspiration. Strongly repelled by occupations not to her taste; but unwearyingly industrious along her favorite lines. Eager to grapple with principles, philosophies, and philanthropies." Much aided by her mother's wise appreciation of the need of a growing girl for liberty of natural growth. *Comradeship with her brother Oliver:* "certainly one of the powerful and enlarging influences which made Frances Willard a great woman." Helped awaken the chivalrous spirit which dominated her mature life; aided, of course, by the constant example of a highly chivalrous father. *Her personal charm:* rare beauty and expression; absorbed and attentive face. Luminous enthusiasm for knowledge and excellence; but in no sense an intellectual "prig." Leader in fun, frolic, and wholesome sport. Herself something of the gallant "beau." *Self-revealing note from her college journal:* "I thought that next to a wish to be a saint some day, I really would like to be a politician." High pleasure over being appointed valedictorian. Influenced by "Memoirs of Margaret Fuller Ossoli." She wrote: "Everything humbles me, but two things in the highest degree. One is to stand in a large library, the other to study astronomy." *Her nineteenth*

year: with her sister Mary, enters Northwestern Female College, Evanston. Bodily attack upon supercilious schoolmate who jeered at a red hood which her father had sent her. Soon a leader in classes, and also in games. Natural shyness sometimes masked by apparent indifference. Strong, adventurous will; powerfully controlled by her love for her mother and by her chivalrous ideals.

e. *Her Religious Development.*—Delicious memories of æsthetic and religious suggestion given her in childhood by her parents. Nevertheless, a positive and somewhat turbulent temper. Always a disposition to lead and dominate any group with which connected. "Storm and stress" period of adolescence wonderfully understood and shared by her mother. Not "converted" in the usual Methodist way; did not unite with the Church until adolescence was nearly over. A severe illness helped focus her mind upon religion; but her call to service was largely shaped by circumstances as they arose.

20. Jacob H. Kaplan

(*Note:* The following experience of a Jewish rabbi was related by himself in his book, "Psychology of Prophecy" (Philadelphia, 1908, pp. 90-92). It is cited here especially for its interest as a keen introspection wrought out with considerable psychological detail.)

"I find in an experience of my own life the beginning of an explanation of the prophetic call; and I mean this not in any figurative sense, but in a strictly literal way.

"My mother belongs to a family of great learning and piety. My father, too, had been at school till the day of his marriage, and had been brought up with that respect and reverence for learning with which the Jew, who for centuries had no other fort and comfort than his Talmud, is more imbued perhaps than any other people. From the womb, therefore, I believe I was dedicated to a student's life. When only five years old my ambition was to become a rabbi, and I stated this ambition to my father while we were promenading near the river in our little city in Germany. A short time afterwards I visited my uncle who was then, and is still, teacher in a neighboring city. I saw him walking up and down his room studying some foreign language, evidently Latin. Immediately I was seized with the ambition of walking up and down the room also studying some foreign language; that seemed

to me the highest ambition in life. In the course of events, however, we left Germany and came to the United States, and at the age of twelve I was taken from school and devoted myself to a business career in my father's business. For six years I was in that business, occasionally 'turning aside to see' longingly, without the slightest hope or idea however that I should ever be called to a student's life.

"One cold winter evening I visited all alone the German theater. The music made me sad. I felt oppressed, alone, and miserable. All the inheritance of my ancestors was suddenly awakened into life, and in a very serious and sincere sense of the word I felt the call to the higher life. I cared not what it was, but something it had to be, something that would unveil the mysteries of the world, prepare me to be a student, a helper and guide among people. That night I walked home several miles in deep snow and was assured, I felt certain, I was determined that I would become a student, though the opportunity and the means for obtaining that end were as vague as are my opportunities at present for becoming King of Prussia. From that moment to this the ambition and the hope have never for a single moment left me that I would be a student, a teacher, and a helper among men."

21. A Deaconess

(*Note:* The following statement is of special interest because it records a very modern-minded Christian lady's revaluation of her career impulse. It is typical, I think, of a considerable area of opinion among critically trained modern Christians.)

"I have never considered that I had a definitive 'call' to Christian work; yet there has seemed a sort of inevitability about my being in it. If a 'call' at all, it was certainly gradual and perhaps hereditary.

"My two grandfathers, my father, my father's brother, a brother of mine, and a cousin on my father's side, have been ministers. Two sisters were student volunteers for the foreign field, though neither was able to go. Both and a third sister are active church workers; a younger brother who is in business I think considered the ministry or missionary service. I do not know about relatives farther back; nor do I know about the professions in which my relatives are engaged, although I believe that my

father's and my mother's family each had a number of farmers. Several cousins are business men, telegraph operators, railroad men, and a banker.

"Environmental circumstances probably entered in to influence me. I was very susceptible to the regular church influences, revivals, and camp meeting efforts.

"At about eleven or twelve years I began to talk of being a deaconess. The immediate occasion, I think, was the coming to our home of the *Deaconess Messenger*. Already my older sister, whose influence upon me was marked, had said that she was going to be a missionary. It seems not to have occurred to me to imitate her purpose exactly, but when I found out about the deaconess work I began to say that was what I would do. My father apparently took this rather seriously. He put me in touch somewhat later with a woman of his church who was getting subscriptions for the *Deaconess Advocate;* and still later when we came to Chicago for a time, he took me on several occasions to the Chicago Training School, had me meet Mrs. Lucy Rider Meyer, and encouraged me to do a little clerical work for Mrs. Meyer and to get subscriptions for the paper. At Des Plaines Camp Meeting I met various deaconesses and I continued for years to read the *Advocate* with devotion, my interest increasingly centering in the 'slum work' so graphically portrayed.

"With this work in mind I majored in sociology in Northwestern University, and when I went back into the Northwest to teach in order to meet some financial obligations I wrote in my diary that I had set before me my return to Chicago (by which I meant to the Chicago Training School) as definitely as I had set the degree before me upon my entering college. At the end of three years I was able to return. I did not think particularly of a call; but I believe that I did think that God was opening the way for me to come. I was perhaps confirmed in this when a letter to Mrs. Meyer, inquiring about financial possibilities, led to her reply that I was to let the remainder of the debt stand and come on to the school. . . .

"The thing I am most conscious of in the experience is a growing interest in the work and a great personal desire to enter it. That I did little questioning as I went along regarding actually entering the deaconess work seems to me strange in the light of

the deprivations that such work actually entailed. As I look back upon my experience it seems to me that the fascination of the city and of the individuals I met and the classroom work constantly offset the deprivations.

"I am not at all sure that God has had anything to do with this directly, his relation being, as far as I can see, sufficiently reckoned with in the hereditary and environmental influences."

APPENDIX II

DIGEST OF INFORMATION FURNISHED BY MR. BURTON ST. JOHN, CANDIDATE SECRETARY, STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS, NEW YORK CITY. THIS INFORMATION COVERS A STUDY OF THE NEW VOLUNTEERS DURING THE COLLEGE YEAR, 1919-1920. (EXPLANATORY NOTES ARE FROM THE INFORMATION SHEETS FURNISHED BY MR. ST. JOHN.)

"This study was made from the personal report blanks of five hundred volunteers enrolled during the college year. Different periods of the year were chosen. All the blanks, up to the required number, were examined whether the report was carefully prepared or not. Some of these were quite incomplete. Consequently information was lacking in many instances. The 'sample' was scientific, however. The conclusions here given are only those outstanding ones which would not be changed appreciably if the report of every Volunteer for the year had been searched and if all had been complete.

"One hundred were taken from early in the year. This is a period of 'low productivity.' The results of the Summer Conference and of early home influences should be most evident. The direct activities of the Student Volunteer Movement would naturally show the least results. It is the time of registering decisions made early in life.

"One hundred were taken from January, just after the Des Moines Convention, a period of 'average productivity.' The results of the student activities should show moderately. In 1920 the decisions immediately following the Des Moines Convention were notable, but not in a preponderance.

"Two hundred were taken from March, the period of 'highest productivity.' The regular student activities should show their maximum results while Summer Conferences and general religious conventions should show least.

"One hundred were taken from the close of the year, another period of 'low productivity,' when all student activities have slowed down. Only the immediate results of the early summer conferences show. It is the time of the 'belated decision.'"

Concerning the Age of Decision

"This study shows that about one-fifth of all the decisions are made in the twentieth year of age. Two-thirds are made between the ages of nineteen and twenty-three, the period of undergraduate study. Only one-fifth are made after the twenty-third year. One in seven is made before the nineteenth year of age.

"Many students have had the purpose to become foreign missionaries for a considerable period before they join the Student Volunteer Movement. These include students who enter college with their vocation already definitely fixed. They number perhaps one in ten of the new Volunteers.

"One-third sign the Declaration during the Freshman year of undergraduate study; one-fifth during each of the next two years, and one-seventh during the fourth year of undergraduate study. Less than one in ten becomes a Volunteer after he has passed his undergraduate days.

"It is interesting to note that as the college year proceeds the number of new Volunteers who had formed their decision early decreases. Those who decided during the twentieth year remain steadily throughout the year at about twenty per cent of the whole number. Those who decided after twenty-three years of age increase.

"Likewise the number of those who sign the Declaration in the Freshman year tends to decrease as the college year proceeds. The number of those who decide in the senior year tends to increase. While the number of those who join the movement after their undergraduate courses remains practically fixed."

Influences Which Helped to Lead to the Decision

1. *Conferences and conventions:*

   Summer conferences of Y. M. C. A. and Y. W. C. A. overrated as recruiting grounds. Only five per cent of the new Volunteers mentioned a summer conference of either Y. M. C. A. or Y. W. C. A. as having had an influence on their decisions.

   General religious conventions of the Churches almost same influence.

   Young people's conventions and conferences influenced about 8 per cent of the total number.

Influence of the gatherings of the Student Volunteer Movement (*i. e.,* Des Moines Convention and the thirty or more State and Metropolitan Conferences):

Influenced about one-fourth of the total number; and

Fully 65% of those mentioning any general gathering as influencing them.

2. *Influence of missionaries:*

55% of all new Volunteers mentioned some one with missionary experience who aided them in their decisions. Some names stood out prominently as having influenced several, viz.:

Dr. Belle Allen, Mrs. John Springer, Sherwood Eddy, Dr. Royal Dye, Cyril Haas.

Less than one-tenth mentioned any mission board executive who had had no active missionary experience. Of these fully one-half were influenced by Dr. Robert E. Speer.

About one-tenth mentioned some general religious leader without missionary experience. Of these nearly one-half were influenced by Dr. John R. Mott.

3. *Local influences:*

Local Y. M. C. A. or Y. W. C. A. rarely mentioned as influencing a decision. Of these a good proportion mentioned some Student Association Secretary who is a member of the Student Volunteer Movement. Frequently, however, the Associations should doubtless receive credit with the good work of mission study classes for which the local Student Volunteers received credit.

One-fifth influenced by father, mother, or Christian home in general.

One-fourth mentioned pastors, Sunday school teachers, church services, revivals, and church missionary societies.

Fifty-seven per cent influenced by Student Volunteers now in college, either as individuals or as groups. "Since no one was included in this latter category unless the statement was so distinct as to be unavoidable, it is an excellent comment on the self-propagating power of a clearly formed life decision."

APPENDIX III

A STUDY OF 117 CASES OF THOSE PERMANENTLY HINDERED FROM GOING TO THE FOREIGN MISSION FIELD. (Information Received from the Office of the Candidate Secretary, Student Volunteer Movement for Foreign Missions, New York City.)

These 117 cases include 60 women and 57 men. Of these there were only ten whose statements did not seem quite frank; seven men and three women. They were engaged in the following occupations:

Physician	1	Home mission work	1
Government work	1	Home makers	2
Ministers	5		

Twelve gave no reason why they were unable to go to the mission field. Of those who gave definite reasons for inability to go, the distribution is as follows:

Objection of parents (man)	1
Disgruntled with Mission Board (woman)	1
Change in religious belief (w.)	2
Hindered by personal debts (m.)	2
Too old (*i. e.*, past 36 yrs.) (1 m. and 2 w.)	3
Conscious lack of adaptation for mission work (3 m., 1 w.)	4
Lack of educational training (4 m., 1 w.)	5
Clear change of purpose (5 m., 2 w.)	7
Dependents other than wife and children (3 m., 8 w.)	11
Marriage after decision was made (3 m., 10 w.)	13
Wife failed to pass physical examination	8
Prohibited by poor health of child (m.)	1
Prohibited by health of husband (w.)	1
Personal physical disability (18 m., 28 w.)	46

(*Re.* last item: Of these 28 women nine had married after it became evident they could not go to the mission field. These nine are not included in the ten women who did not go to the mission field because they were married.)

Present occupation of these 117:

Present occupation not known (1 m., 2 w.)	3
Ministry (m.)	25
Teachers (5 m., 19 w.)	24
Home makers (w.)	23

Home mission field (8 m., 5 w.)	13
In business (4 m., 2 w.)	6
Nursing (w.)	6
Physicians (m.)	4
Farmers (m.)	3
Y. M. C. A. secretaries	2
Y. W. C. A. secretaries	1
Government employment (2 m., 1 w.)	3
Foreign missions at home base (m.)	1
Engineer (m.)	1
Manufacturer (m.)	1
Editor (w.)	1
	117

Note: "While these 117 cases are probably a very fair sample, it seems to me that they are too few from which to draw a safe conclusion."

APPENDIX IV

TABULATIONS SHOWING REPLIES FROM 54 PERSONS TO A QUESTIONNAIRE CONCERNING ELEMENTS (BOTH SUBJECTIVE AND ENVIRONMENTAL) CONTRIBUTING TO THEIR CONVICTION THAT THEY WERE DIVINELY CALLED TO A RELIGIOUS VOCATION

(*Note*: Almost all of these persons at the time their replies were made were students in the Chicago Training School for City, Home, and Foreign Missions, so that they form a somewhat picked group, in that they have all given serious attention to the claims of a religious vocation of some kind as a life work. This does not mean, as the tabulations will show, that all have definitely decided that they are called to specific religious vocations, nor indeed, in some cases, that any awareness of call even of a general kind is to be understood. All that it does mean is that an unusually high level of attention to the claims of religious vocational work is to be expected, even though some individuals claim no special call in their own cases.

The three or four cases not included in the Chicago Training School group pertain to persons already in some line of religious vocation.

The cases reported are for both men and women.)

General Tabulation

Table I: Persons confessing no consciousness of any call to a religious vocation, but who are training for work in the religious vocations only because of a general desire to be helpful in the religious field..... 5

Table II: Persons confessing a conviction of call to *some* religious vocation, but who have not been able as yet to determine what specific vocation that is to be..... 18

Table III: Persons confessing a conviction of call to specific religious vocation, and claiming that this *particular* call has been in their consciousness without radical change from the first awareness they have had of any call..... 22

Table IV: Persons confessing that a former conviction of call to a specific religious vocation has been supplanted by a conviction of call to another specific religious vocation..... 4

Table V: Persons confessing a former conviction of call to a specific religious vocation which has now become confused or obliterated. 4

Unclassified case (called "Special" in the tabulations) 1

Total of all cases reported 54

TABULATION "A": AGE AT WHICH THE CONVICTION OF A CALL BECAME ESTABLISHED

(*Note:* Numerals I, II, III, IV, V refer to tables so numbered in the General Tabulation.)

TABLE NO...	I	II	III	IV	V	SPECIAL	TOTAL
Gradual: no age given	....	7	5	1	....	1	14
10 years old	....	....	....	....	1	.....	1
10-24 years old	....	....	1	....	....	.....	1
14 years old	..	1	2	....	....	.....	3
14-23 years old	....	....	1	....	....	.....	1
15 years old	....	....	1	....	....	.....	1
16-25 years old	....	....	1	....	....	.....	1
16 years old	....	....	1	....	....	.....	1
18 years old	....	1	1	....	....	.....	2
19 years old	....	1	2	....	1	.....	4
20 years old	....	2	2	....	2	.....	6
21 years old	....	....	2	....	....	.....	2
22 years old	....	2	....	....	....	.....	2
23 years old	....	2	1	....	....	.....	3
24 years old	....	....	1	2	....	.....	3
25 years old	....	1	....	....	....	.....	1
30 years old	....	1	....	1	....	.....	2
No age consideration given	5	....	1	....	....	.....	6
Total	5	18	22	4	4	1	54

TABULATION "B": TYPE OF MIND OF THE REPORTER

Simple	5	14	17	3	2	.....	41
Complex	....	4	5	1	2	1	13

(NOTE: By "simple" is here meant the type of mind which is so heavily dominated by one interest or conception of duty as practically to inhibit any other conflicting impulses. By "complex" is meant the type of mind which is so sensitive to conflicting interests or concepts of duty as to be unable to give undivided allegiance to any one of them without a serious challenge from others.)

TABULATION "C": PSYCHIC TONE OF THE MIND OF THE REPORTER

TABLE NO...	I	II	III	IV	V	SPECIAL	TOTAL
Practical, frank, objective-minded	5	6	7	....	1	.....	19
Practical, tinged with mystic	....	5	6	2	1	.....	14
Mild mystic	....	4	6	2	....	.....	12
Mystic-rational	..	2	....	....	2	.....	4
Strongly rational, with tinge of mystic	....	....	3	....	....	1	4
Ecstatic mystic	..	1	....	....	....	.....	1

(NOTE: This classification estimated in some cases on the basis of the report submitted by respective individuals, and in some cases in similar manner plus a personal acquaintance with the reporter.)

TABULATION "D": PRIMARY MOTIVE AT WORK IN THE CONVICTION OF CALL TO A RELIGIOUS VOCATION

TABLE NO...	I	II	III	IV	V	SPECIAL	TOTAL
Desire to fulfill expectations of others	....	1	1	....	....	1	3
Strong sense of world-need	....	8	6	2	....	1	17
Gratitude for well-being of self, conceived as divinely aided; desire to express such gratitude by adopting religious vocation	2	....	....	....	....	.....	2
Adventurous nature seeking adventure through channels of religious vocation	1	....	....	....	....	.....	1
Compassion for the unfortunate	2	1	1	....	1	.....	5
Emulation of others already in religious vocations	1	2	2	1	....	.....	6
Call sensed through opportunities presented by the Church	....	3	1	2	....	.....	6
Desire for inner spiritual satisfaction	....	1	9	3	1	.....	14
Fear of the world's being "lost" in the old-fashioned sense of the term	....	1	....	....	....	.....	1
Shame for unfruitfulness of home Church in producing religious workers	....	1	....	....	....	.....	1
Willing to work from point to point of growing insight as to career	....	....	1	....	....	.....	1
Conflicting concepts of duty	....	....	....	....	2	.....	2
Conviction of call gone quite "cold"	....	....	....	....	1	.....	1
Unclassified	....	1	....	....	....	.....	1

(NOTE: Tabulation "D" is a little vague because the items are not in all cases mutually exclusive, due to the fact that one case

would readily classify under more than one head. For instance, one case classifies clearly under "adventurous nature," but also under "emulation of others," these others being those—like Dr. Wilfred Grenfell—who are themselves motivated by a sense of high adventure through channels of a religiously motivated vocation.)

TABULATION "E": HOME INFLUENCES AT WORK IN HELPING FORM THE DECISION

TABLE NO...	I	II	III	IV	V	SPECIAL	TOTAL
1. Homes strongly religious or otherwise:							
a. Strongly religious	3	13	14	4	3	1	38
b. Neutral	1	5	8	....	....	.....	14
c. Anti-religious	1	....	....	....	....	.....	1
d. No report	....	....	....	....	1	.....	1
2. Home conditions favorable or otherwise to the encouragement of choice of a religious vocation (regardless of above classification):							
a. Favorable	2	13	14	4	....	1	34
b. Unfavorable	3	3	5	....	4	.....	15
c. No report	....	2	3	....	....	.....	5
3. Religious vocational workers reported in family connection of reported	2	7	10	2	3	1	25

TABULATION "F": CHURCH INFLUENCES AT WORK IN HELPING FORM THE DECISION

1. Positively influenced by church associations	4	15	14	4	2	1	40
2. Positively influenced by pastor personally	2	5	7	3	....	1	18
3. Positively influenced by other individuals:							
a. Within the church	1	6	11	1	....	1	20
b. Outside the home church		5	5	....	....	1	11

(NOTE: Items in above block necessarily overlap somewhat.)

TABULATION "G": INFLUENCED BY OTHER STIMULI

TABLE NO...	I	II	III	IV	V	SPECIAL	TOTAL
By addresses heard	3	6	3	2	1	.....	15
By reading	1	6	3	2	3	1	16
By drift of circumcumstances	....	1	1	3	1	1	7
By school influences	....	1	2	1	1	.....	5
By Y. M. C. A. or Y. W. C. A.	....	1	1	....	....	.....	2
By dramatic experience	....	1	....	....	....	.....	1
By songs heard	....	1	....	....	....	.....	1
By conventions, institutes	1	5	4	....	....	.....	10
By mission study classes	....	....	2	....	....	.....	2
By Student Volunteer group	....	1	....	....	....	.....	1

(NOTE: Items in this block also will necessarily overlap somewhat.)

TABULATION "H": REASONS FOR SUPPLANTING OF ONE CALL BY ANOTHER

(With reference to Table IV)

Pressure of family circumstances 2
Broadening insights gained through education 2

TABULATION "I": REASONS FOR CALL BECOMING CONFUSED OR OBLITERATED

(With reference to Table V)

Conflict between inner conviction of duty and outward pressure of circumstances. 1
Unfavorable reactions in the individual's home to the suggestion that a call was beginning to be felt 2
Carrying out of a call blocked by marriage 1
Carrying out of a call balked by failure to find opportunity to put it into operation 1

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